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The Story of Jesus

THE COMPLETE RECORD OF
MATTHEW, MARK AND LUKE
IN A SINGLE NARRATIVE

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Foreword

The Purpose

The earnest student of the Gospels is confronted by a number of serious difficulties. In the first place, he probably knows that the major part of the historical material is to be found in the first three Gospels and that there is much overlapping and duplication between them; but he does not know what the relationship of Matthew, Mark and Luke is, he is not aware of the distinctive point-of-view of, and the material peculiar to, each and, above all, he does not know how to use them together or how to weave out of them all a single coherent picture of the life and teaching of Jesus. Then, too, he is constantly running upon allusions which are unintelligible to him — bits of local color, historical, geographical and religious references — allusions with which the Gospels are replete and without an understanding of which they cannot be studied intelligently. Finally, he is aware of frequent echoes of Old Testament influence, but he does not know exactly what these are, their sources, or their significance. In brief, he needs the assistance of a Harmony and a brief Commentary, but he does not use either.

It is to assist the student in meeting these difficulties that this book has been prepared. It is a presentation of the Gospel records themselves in a form which the Editors believe will prove the most helpful and serviceable to the ordinary student without special biblical or theological training. The major objective has been to present *all* of the material of the Synoptic (Matthew,

Mark and Luke) account of the life of Jesus in one single narrative arranged in the accurate chronological order as nearly as that can be determined; to present it in a recognized translation in modern English which will bring out to the full the original meaning; and to furnish just sufficient information through an introduction and brief footnotes to guide adequately the untrained student.

The Plan

The first step has been the interweaving of the Gospel accounts, eliminating duplications and parallelisms, so that the Gospel story stands forth as a single whole. This harmonization has been based on Professor H. B. Sharman's "Records of the Life of Jesus." Wherever all three Gospels contain the same material, the order and usually the wording of Mark have been followed. Wherever Matthew and Luke give material not found in Mark, sometimes one, sometimes the other has been followed; in a very few instances, teaching which Matthew and Luke both contain but in different locations has been repeated and appears at the places in the narrative where each writer placed it, for it is almost certain that much of Jesus' teaching was given on more than one occasion. Wherever material is given in one Gospel only, it appears of course at that point in the narrative where the Gospel writer has located it. Wherever the same incident or teaching occurs in more than one Gospel, *all* of the sources are always indicated in the marginal references (the source which has been used as the basis is indicated in heavy-faced type, i.e. **Mk. 1:9-11**, the other sources in small Roman type, i.e. Mt. 3:13-17, Lk. 3:21-22), so that the reader

can tell at a glance just where each incident appears in each of the original Gospels and which Gospel has been followed here. And in every instance, *all* of the material in *all* of the Gospels has been included. This has been accomplished by incorporating any additions to the major source in italics. For example, if Mark is used as the main source, anything which Matthew or Luke gives which is not found in Mark is woven into the text in italics with italicized references in the margin indicating just where it has been drawn from. This method has made it possible to give the whole record while preserving the account in the main source intact. Thus, in addition to the complete synoptic account of the life of Jesus which it has been the major objective to present, the student has the material for a detailed comparison of the three Gospels; most of the advantages of a Harmony are available without the confusing intricacy and cumbersomeness of a Harmony. A glance at the typical paragraph and explanation facing page 1 will indicate just how the book is arranged.

The text used throughout is that of Professor James Moffatt's "The New Testament, A New Translation," now so popular with students of the Gospels. The Introduction will give the origin of the Gospels and the essential background of the life of Jesus itself to those who are not familiar with this information. The numbered footnotes are intended simply as brief hints to guide the student over rough places and to clarify hazy references in the narrative. The lettered footnotes indicate minor differences in the text and give a complete set of Old Testament references for the student who wishes to study the relation of the Gospels to the Old Testament. A complete index of passages has been added.

Acknowledgment

The Editors wish to express their especial indebtedness to Professor James Moffatt of Glasgow and Professor James E. Frame of Union Theological Seminary, New York, for many helpful suggestions in the preparation and arrangement of the material.

“The Story of Jesus” is sent forth in the earnest hope that it will stimulate and assist a fresh study of this Gospel material and that through it some may be aided to envisage a new, more clear and more compelling picture of the life and teaching there set forth.

THE EDITORS.

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Introduction

All the information we have about the life of Jesus is in the New Testament. There are, it is true, some references to Him in other writings, and we have recently discovered a group of "sayings of Jesus," but these add nothing of value to the New Testament material.

The earliest writings which mention Jesus are the letters of Paul, a Jewish rabbi who, soon after the death of Jesus, became a Christian apostle. Paul wrote these letters to Christian churches and leaders during the twenty years beginning in 48 A.D. Only incidental biographical references to Jesus are found in the letters, but they give us a great deal of information about the influences at work on and about those who were gathering the material of our Gospels and arranging them in their present form.

Jesus Himself left no written record. It was not long, however, before many of His friends and followers attempted to preserve His experience and teaching in written form. These writings were called "Gospels," because they contained "the Gospel"; that is, the story of God's purpose to bring in a new order of life for man through Jesus. These documents preserved the record of events in the life of Jesus, and that part of His teaching that was handed down by word of mouth from those who had been intimately with Him. Sometimes the Gospels were interpretations of

these oral traditions made in terms of the philosophy or religion of the day. Of all that were written Matthew, Mark, Luke, and John alone survive. The first three of these give us a synopsis of the life and teaching of Jesus and so are called the "Synoptic Gospels." John belongs to the group of "interpretations" and cannot be so well used in establishing the historicity of Jesus.

For more than a century these four Gospels have been subject to the most searching study and criticism. Scholars have been busy reproducing the situation out of which they came, testing their historicity and credibility, getting explanations of the strange combination of similarities and differences which they exhibit, and establishing the particular point of view from which each was written. The net result of this century of work has been to confirm more thoroughly the place of the Gospels as credible historical documents, and to make certain some conclusions as to their making.

It is now generally agreed that Mark is the earliest of our Gospels. In the main it furnishes the narrative framework of Matthew and Luke, though the compilers of these felt free to change somewhat Mark's order of events. To what Mark recorded these writers added material taken from a lost common source, now technically known as Q (*Quelle*, German for source). Q seems to have been mainly a collection of the teachings of Jesus. It may be reconstructed by bringing together the sections common to Matthew and Luke and omitted by Mark. The writers of Matthew and Luke used sources in addition to Mark and Q. The introduction to Luke makes reference to oral and written sources on which he drew. Some of these do not seem to have been

available for Matthew, for Luke alone gives us such instructive incidents as the entertainment of Jesus by Martha and Mary, the ten lepers, the penitent thief on the cross, and the journey to Emmaus, and such beautiful and indispensable teachings as the parables of the good Samaritan, the prodigal son, the rich man and Lazarus, and the Pharisee and the Publican praying in the Temple. Matthew evidently drew also upon a collection of Old Testament prophecies arranged for the use of the early Christians in their arguments with the Jews about the Messiahship of Jesus. So, out of a body of oral tradition and writings about Jesus, our four Gospels took form.

The Gospels are one in their purpose. They all attempt to bring to bear upon some section of the life of that first-century world the influence of the experiences and teaching of Jesus. Their style, content, and method are largely determined by the section of the world to which the compilers were addressing themselves.

There seems to be no reason to doubt the saying which Eusebius quotes from Papias that "Mark having become the interpreter of Peter, wrote down accurately, but not in order, whatever he remembered of the things said and done by Christ." This Mark has been identified with the John Mark of the New Testament, whose home in Jerusalem was a rendezvous for the early Christian leaders and who was a travelling companion of Peter and Paul. He had had, therefore, the finest possible chance to become familiar with the facts about which he wrote. Mark writes in the frank, vivid, unconventional style of one who is confident that the straightforward presentation of the events of the life of Jesus will produce in others the same effects of faith which the

writer has experienced. Mark makes very slight reference to the sacred books of the Jews, in which Christians had a very real interest, and goes out of his way to explain Jewish customs and rites. Evidently his concern is for non-Christian Gentiles. The accepted conclusion is that Mark wrote for Gentiles in Rome sometime in the decade between 60 and 70 A.D. An exact date is impossible to fix.

The Gospel of Matthew was evidently written for a conservative group of Jews who had become Christian. It shows great respect for the Mosaic law and Jewish tradition. It emphasizes those events which seem to correspond with certain Old Testament prophecies. It makes prominent use of that material which would set Jesus up as the Messiah of Jewish expectation. The Gospel is a polemic in two directions. It actively opposes those Jews who had done away with Jesus and who are continually persecuting the Christians, and it as certainly opposes those Christians who were inclined to give up the whole heritage of Judaism to Christianity. From the end of the second century the name of Matthew, a disciple of Jesus, has been traditionally attached to this Gospel. It is not likely that one who had been a personal follower of Jesus would have followed so closely the writing of Mark and Q. There may be incorporated in this present document something which the disciple Matthew wrote, but we can scarcely give the whole book to his authorship. This Gospel was probably written soon after the destruction of Jerusalem in 70 A.D.

Though his name is not mentioned in it, tradition ascribes the third Gospel to Luke. We gather from the book of Acts and the letters of Paul that Luke was a Gentile physician who

accompanied Paul on some of his journeys. He was in contact with Christians in many parts of the world and so had the chance to gather that written and oral material which he finally wove together into his Gospel. Luke suggests none of the Jewish exclusiveness of Matthew. He changes some of the material which he takes from Mark to make it more acceptable to Greek ears. He strikes a more universal note about Jesus. Evidently he meant his Gospel to be circulated throughout the whole Christian world. This book may have been written as late as 100 or as early as 60 A.D.

The fourth Gospel is so different in type that for our present purpose it had best be left to one side. Its interest is largely in discourses of Jesus and these of very different style and subject matter from those reported in the Synoptics. For the fourth Gospel the ministry of Jesus is largely confined to Judaea, and in that ministry He is in opposition to the Jews rather than to the Scribes and Pharisees. The Gospel is more of an interpretation such as one would reach who was trying to relate his life to the glorified life of Jesus in Heaven. It cannot be relied upon for the establishment of historical details, though it is invaluable in helping to an understanding of the influence Jesus had upon the thinking of the first century.

Mark's Gospel contains no record of the birth of Jesus. There is no allusion to it in the writings of Paul or even in the Gospel of John. Matthew and Luke carry the story of the Nativity, but their accounts do not agree in certain vital particulars. From these two Gospels we have the information that Jesus was born to Joseph and Mary at Bethlehem of Judaea during the taking

of an imperial census. Such a census was begun at about 8 B.C., and probably took three years to complete. Herod, the Great, who died in 4 B.C., was living at the time of Jesus' birth. We must place his birth somewhere between 8 and 4 B.C.

Jesus was born in Bethlehem, a small town in the southernmost district of Palestine. Palestine was the name given by the Greeks to that section of Syria which lies between the Arabian Desert on the south and Mt. Hermon on the north, a territory 120 miles long by from 70 to 100 miles wide.

In the time of Jesus, Palestine was a Roman province which was divided into three administrative districts. The first of these included Judaea, Samaria, and Idumea and was a province of the second class ruled by a procurator. This Roman official had full fiscal, judicial and military power. There was no appeal from his decisions save for one with the status of a Roman citizen. However, after the custom of Roman governors, he allowed the local Hebrew courts to handle all minor cases. Of these courts the Sanhedrin was the highest. The Jerusalem Sanhedrin, consisting of seventy-two members of pure Hebrew stock, met twice a week in its own building, and there exercised the powers of arrest, trial, and punishment. Only in cases where capital punishment was involved did the Sanhedrin consult the Roman authorities.

The second administrative district was a tetrarchy ruled by Philip, the finest of the sons of Herod, the Great. The exact boundaries of this tetrarchy are not known, but in general it comprised the section of Palestine east and northeast of the Sea of Galilee. Philip proved himself a just ruler. He was fond of Rome, and

managed to keep his people in sympathy with the Empire. The rebuilt city of Panias, some thirty miles north of the Sea of Galilee, was his capital, and was called Cæsarea Philippi.

Herod Antipas, another son of Herod the Great, ruled the third district from 4 B.C. to 39 A.D. He was a crafty, ostentatious, oriental monarch. His territory included Galilee and Peraea, the richest section of Palestine. This country was mostly an undulating, fertile plain "thickly populated, studded with vineyards, gardens, villages, and towns." The population was mixed Jewish and Gentile. Though the Jews maintained a rigid exclusive nationalism, they nevertheless accepted much of the best of the Graeco-Roman civilization of the day. They were more vigorous than their Judean compatriots, and showed a greater love of freedom and a truer sense of morality than their southern countrymen. Though born in Judea, Jesus lived from earliest childhood to within a few weeks of His death in Herod's kingdom.

After Jesus' birth His parents returned to their home in Nazaret, a small town in central Galilee. In this town Jesus lived as a private citizen until the beginning of His brief public career. He developed in natural ways under the usual influences of a pious artisan family. A number of these influences are worthy of notice.

Jesus grew up in a large family. Mark names four brothers and mentions that He had sisters. There were at least seven children in Joseph's household. Joseph was a carpenter and joiner, a trade which furnished a steady, but not a large income. Thrift was a necessary virtue in such a family. Well-worn and well-patched clothes were the usual order, and every member was required

to do his part in the work of the home. Later in life Jesus learned Joseph's trade and added His help to the support of His family in whose generous circle He learned many lessons of consideration, self-control, unselfish love, and service.

The Nazaret community greatly influenced Jesus. The village nestled in the hills to the southwest of the Sea of Galilee. Near by was the main commercial highway of Palestine along which the cosmopolitan life of the Roman Empire surged. This road led through the great Plain of Esdraelon, the scene of some of the most stirring events in Jewish history. From the hills about the village distant views of the Mediterranean and of snow-capped Mt. Hermon were to be had, while the fields along the hillsides were rich in flowers and birds. This rich out-of-doors appears throughout the teaching of Jesus. He loved it and owed it much.

The Nazaret synagogue was an influence in His life. It was both church and school to Him. Sabbath after Sabbath He found in it a powerful religious influence. The Synagogue had grown up in the days of the Exile. It was freer in spirit and form than the Temple. In its services the great hymns of the past were sung, lessons were read from the Law and the Prophets, formal prayers were said, and men of good reputation discoursed on the lesson for the day or gave testimony to the power of faith in Jehovah. In these ways Jesus was introduced to the chief religious conceptions of His people—their belief in one omnipotent, righteous God, in angels, in spirits good and bad, in life after death with rewards or punishments, and, most of all, in the coming Kingdom of God and the Messianic expectation.

The idea of the Kingdom of God was the slow product of centuries of experience. The small Jewish people had been in contact with great empires for a thousand years. Assyria, Babylon, Egypt, Persia, Greece, and Rome had in turn held them to tribute. They were thus compelled to think in world terms. Because they believed themselves to be the chosen people of God their thinking took the form of a world kingdom of God. Surely the All Powerful would some day insist on His rule and call upon His chosen people to establish His kingdom in righteousness. To help in this establishment they came to believe that God would send His personal representative to lead the Jews. They gave this one the title Messiah or Anointed One. About the Messiah many questions were asked. There was large room for question as to the place and method of His appearing, the length and nature of His reign, His attitude to the wicked and the righteous and so on. Increasingly the writings of the past were searched for suggestions of answers to these questions. In Jesus' time, the Messianic hope centered on one who as the Son of David or the Son of God should establish an earthly theocratic kingdom, much on the lines of the world powers then existing. There were a few, however, who looked for a Son of Man whose coming would be less in the form of an oriental potentate and more that of a righteous leader and teacher of men.

When Jesus was about thirty years of age an ascetic preacher called John the Baptizer appeared by the fords of the Jordan and began to capitalize this messianic expectation in his preaching. So stirring was he in the announcement of the near approach of God's Kingdom that great crowds flocked to hear him. A great revival

developed. In the midst of it Jesus left His Nazaret home, gave up His carpenter work, came to hear John, and found that all the growing experience of the quiet years in Nazaret was being focused upon the task of beginning the Kingdom of God. He, therefore, had John baptize Him, found that experience one of consecrating power, and, after a time of searching self-examination, He gave Himself to the ministry which is described in the gospel story which this book contains.

The Story of Jesus

A TYPICAL PARAGRAPH

12. The Baptism of Jesus.

Mk. 1:9-11

Mt. 3:13-17

Lk. 3:21-22

Mt. 3:14-15

Lk. 3:21

Mt. 3:16

Now it was in those days that Jesus arrived from Nazaret in Galilee and got baptized in the Jordan by John. *John tried to prevent him: "I need to get baptized by you," he said, "and you come to me!" But Jesus answered him, "Come now, this is how we should fulfil all our duty to God."* Then John gave in to him. And the moment he rose from the water *and was praying*, he saw the heavens cleft and the Spirit of God coming down upon him like a dove; then said a voice from heaven,

‘Thou art my Son, the Beloved,
in thee is my delight.’

EXPLANATION

The story of the Baptism is found in all three Gospels. Here, as indicated by the heavy-faced reference in the margin, the account given in Mark has been used as the basis. The major source, therefore, is **Mk. 1:9-11** and the text (*when the italicized words are omitted*) is Mark's account. The parallel accounts of the Baptism will be found in Mt. 3:13-17 and Lk. 3:21-22.

The words in italics occur in Matthew or Luke but not in Mark; their sources are indicated by the marginal references in italics. For example, the sentences, "*John tried gave in to him*" are from Mt. 3:14-15; the words, "*and he was praying*" are from Lk. 3:21; the words "*of God*" are from Mt. 3:16.

The first set of footnotes, indicated by letters, give minor differences in the Gospels, Old Testament references, etc. For example, "Thou art my Son, the Beloved, in thee is my delight" is a quotation from Isaiah 42:1 and Psalm 2:7.

The second set of footnotes, indicated by numbers, concern historical, geographical and religious allusions, etc.

Wherever brackets ([]) appear, they are reprinted exactly as they occur in Dr. Moffatt's translation and indicate passages which in his judgment are of doubtful authenticity.

The Story of Jesus

I. THE BIRTH, INFANCY AND YOUTH OF JESUS.

1. Parentage of John the Baptist.

In the days¹ of Herod² king of Judaea there was a priest called Zechariah, who belonged to the division of Abijah³; he had a wife who belonged to the daughters of Aaron, and her name was Elizabeth. They were both just in the sight of God, blameless in their obedience to all the commands and regulations of God; but they had no child, for Elizabeth was barren⁴. Both of them were advanced in years. Lk. 1:5-25

Now while he was officiating before God in the due course of his division, it fell to him by lot, as was the custom of the priesthood, to enter the sanctuary of the Lord and burn incense, the mass of the people all remaining in prayer outside at the hour of incense. And an angel of the Lord⁵ appeared to him, standing on the right side of the

¹ About 5 B.C. ² Herod, the Great, an Idumean, sent by Rome to be king of Judaea, Samaria, Galilee, and parts of Perea.

³ The priests were supposed to be descendants of Aaron, brother of Moses. Through two sons of Aaron twenty-four families sprung. To these was distributed by lot the order of their temple service. Each group served eight days, from Sabbath to Sabbath inclusive. (I Chronicles 24: 10.)

⁴ A heavy misfortune and humiliation for any Jewish family

⁵ The belief in angels as messengers of God was general

altar of incense. When Zechariah saw him he was troubled, and fear fell on him; but the angel said to him, "Fear not, Zechariah, your prayer has been heard; your wife Elizabeth will bear a son to you, and you must call his name John.

It will be joy and gladness to you,
 and many will rejoice over his birth:
 for he shall be great in the sight of the Lord,
 he will drink neither wine nor strong drink^a,
 he will be filled with the holy Spirit¹ from his
 very birth;
 he will turn many of the sons of Israel to the
 Lord their God,
 he will go in front of Him with the spirit and
 power of Elijah²,
 to turn the hearts of fathers to their
 children^b,
 turning the disobedient to the wisdom of
 the just,
 to make a people ready and prepared for
 the Lord."

Zechariah said to the angel, "But how am I to be sure of this? I am an old man myself, and my wife is advanced in years." The angel replied, "I am Gabriel³, I stand before God; I have been sent to speak to you and to tell you this good news. But you will be silent and unable to speak till the day this happens, because you have not

^a See Numbers 6: 3.

^b Malachi 4: 5, 6.

¹ The holy Spirit was thought of as the "animating power in the universe, the inspiration of the prophet, the soldier, the king and even the common workman." The possession of this power enabled one to reveal the will of God in special fashion.

² Elijah, thought of as the greatest of the Hebrew prophets, was looked for as the forerunner of the Messiah (Mal. 4: 1-6).

³ Gabriel means "Hero of God." He was thought to be God's messenger of mercy. Cp. Daniel 8: 16; 9: 21.

believed what I told you; it will be accomplished, for all that, in due time."

Now the people were waiting for Zechariah and wondering that he stayed so long inside the sanctuary. When he did come out he could not speak to them, so they realized that he had seen a vision in the sanctuary; he made signs to them and remained dumb. Then, after his term of service had elapsed, he went home.

After those days his wife Elizabeth conceived; and for five months she concealed herself. "The Lord has done this for me," she said, "he has now deigned to remove my reproach among men."

2. Forecast of Birth of Jesus.

In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazaret, to a maiden who was betrothed to a man called Joseph, belonging to the house of David¹. The maiden's name was Mary. The angel went in and said to her, "Hail, O favoured one! the Lord be with you!" At this she was startled; she thought to herself, whatever can this greeting mean? But the angel said to her, "Fear not, Mary, you have found favour with God. You are to conceive and bear a son, and you must call his name Jesus^a.

Lk. 1:26-38

He will be great, he will be called the Son of the Most High,
and the Lord God will give him the throne of David his father;

He will reign over the house of Jacob for ever,
and to his reign there will be no end^b."

^a Isaiah 7: 14.

^b II Samuel 7: 12-17.

¹ A descendant of King David. Tradition had it that the Messiah would be of the family of David.

"How can this be?" said Mary to the angel, "I have no husband." The angel answered her, "The holy Spirit will come upon you, the power of the Most High will overshadow you; hence what is born will be called holy, Son of God. Look, there is your kinswoman Elizabeth! Even she has conceived a son in her old age, and she who was called barren is now in her sixth month; for with God nothing is ever impossible." Mary said, "I am here to serve the Lord. Let it be as you have said." Then the angel went away.

3. Mary and Elizabeth.

Lk. 1:39-56

In those days Mary started with haste for the hill-country, for a town of Judah; she entered the house of Zechariah and saluted Elizabeth, and when Elizabeth heard the salutation of Mary, the babe leapt in her womb. Then Elizabeth was filled with the holy Spirit; she called out with a loud cry,

"Blessed among women are you, and blessed is the fruit of your womb!

What have I done to have the mother of my Lord come to me? Why, as soon as the sound of your salutation reached my ears, the babe leapt for joy within my womb. And blessed is she who believed that the Lord's words to her would be fulfilled." Then Mary said^a,

"My soul magnifies the Lord,
My spirit has joy in God my Saviour:
for he has considered the humiliation of his servant.

^a Cp. I Samuel 2: 1; 1: 11; Psalm 103: 17; Psalm 89: 10; I Samuel 2: 7-8; Job 5: 11; 12: 19; I Samuel 2: 5; Psalm 107: 9; Isaiah 41: 8-9; Genesis 17: 7; Micah 7: 20.

From this time forth all generations will call
me blessed,
for He who is Mighty has done great things
for me.

His name is holy,
his mercy is on generation after generation,
for those who reverence him.

He has done a deed of might with his arm,
he has scattered the proud with their pur-
poses,
princes he has dethroned and the poor he
has uplifted,
he has satisfied the hungry with good things
and sent the rich away empty.

He has succoured his servant Israel,
mindful of his mercy—
as he promised our fathers,
to have mercy on Abraham and his offspring
for ever.”

Mary stayed with her about three months and
then returned home.

4. Birth of John the Baptist.

Now the time for Elizabeth's delivery had **Lk. 1:57-80**
elapsed, and she gave birth to a son. When her
neighbours and kinsfolk heard of the Lord's great
mercy to her they rejoiced with her, and on the
eighth day came to circumcise the child^a. They
were going to call it by the name of its father
Zechariah, but the mother told them, “No, the
child is to be called John.” They said to her,
“None of your family is called by that name.”
Then they made signs to the father to find out
what he wanted the child to be called, and he
asked for a writing-tablet and wrote down, “His

^a Leviticus 12: 3.

name is John," to the astonishment of all. Instantly his mouth was opened, his tongue loosed, and he spoke out blessing God. Then fear fell on all their neighbours, and all these events were talked of through the whole of the hill-country of Judaea. All who heard of it bore it in mind; they said, "Whatever will this child become?" For the hand of the Lord was indeed with him.

And Zechariah his father was filled with the holy Spirit; he prophesied in these words^a,

"Blessed be the Lord the God of Israel,
for he has cared for his people and wrought
them redemption;
he has raised up a strong saviour for us
in the house of his servant David—
as he promised of old by the lips of his
prophets—
to save us from our foes and from the hand
of all who hate us,
to deal mercifully with our fathers
and to be mindful of his holy covenant,
of the oath he swore to Abraham¹ our father,
that freed from fear and from the hand of
our foes
we should worship him in holiness and up-
rightness
all our days within his presence.
And you, my child, shall be called a prophet
of the Most High²;

^a Cp. Psalm 72: 18; Psalm 111: 9; I Samuel 2: 10; Psalm 106: 10; Genesis 17: 7; 22: 16-18; Leviticus 26: 42; Psalm 105: 8-9; Micah 7: 20; Malachi 3: 1; Isaiah 9: 2.

¹ Abraham is the traditional ancestor of the Hebrews.

² The prophet was one who spoke for God. He was the mouthpiece of God delivering such messages as God had for a particular time or people. There was little, if any, predictive element in the prophet's work.

for you shall go in front of the Lord to
 make his ways ready,
 to bring his people the knowledge of salva-
 tion
 through the remission of their sins—
 by the tender mercy of our God,
 who will make the Dawn visit us from on
 high,
 to shine on those who sit in darkness and in
 the shadow of death,
 to guide our steps into the way of peace.”

And the child grew, he became strong in the Spirit and remained in the desert till the day when he made his appearance before Israel.

5. The Birth of Jesus^a.

a). The Prophecy to Joseph.

The birth of Jesus Christ¹ came about thus. **Mt. 1:18-25**
 His mother Mary was betrothed to Joseph, but before they came together she was discovered to be pregnant by the holy Spirit. As Joseph her husband was a just man but unwilling to disgrace her, he resolved to divorce her secretly; but after he had planned this, there appeared an angel of the Lord to him in a dream saying, “Joseph, son of David, fear not to take Mary your wife home, for what is begotten in her comes from the holy Spirit. She will bear a son, and you will call him ‘Jesus,’ for he will save his people from their sins.”

^a For the “Ancestry of Jesus,” see Appendix A.

¹ Jesus is the personal baptized name of our Lord. Christ, meaning anointed, is an official name used of those appointed by God to be His representatives in special relationships. Kings were so called. Here it denotes Jesus as Messiah. This official title in later usage becomes also a personal name for Jesus.

All this happened for the fulfilment of what the Lord had spoken by the prophet^a:

The maiden will conceive and bear a son,
and his name will be called Immanuel
(which may be translated, God is with us). So
on waking from sleep Joseph did as the angel of
the Lord had commanded him; he took his wife
home, but he did not live with her as a husband
till she bore a son, whom he called Jesus.

b). The Birth at Bethlehem.

Lk. 2:1-7

Now in those¹ days an edict was issued by Caesar Augustus for a census of the whole world. (This was the first census, and it took place when Quirinius was governor of Syria.) So everyone went to be registered, each at his own town², and as Joseph belonged to the house and family of David he went up from Galilee to Judaea, from the town of Nazaret to David's town called Bethlehem, to be registered along with Mary his wife. She was pregnant, and while they were there the days elapsed for her delivery; she gave birth to her firstborn son, and as there was no room for them inside the khan she wrapped him up and laid him in a stall for cattle.

6. The Shepherds.

Lk. 2:8-20

There were some shepherds in the district who were out in the fields keeping guard over their flocks by night; and an angel of the Lord flashed upon them, the glory of the Lord shone all round them. They were terribly afraid, but the angel

^a Isaiah 7: 14.

¹ About 5 B.C.

² The method of taking a census required each person to return to his ancestral town.

said to them, "Have no fear. This is good news I am bringing you, news of a great joy that is meant for all the People. To-day you have a saviour born in the town of David, the Lord messiah. And here is a proof for you: you will find a baby wrapped up and lying in a stall for cattle." Then a host of heaven's army suddenly appeared beside the angel extolling God and saying,

"Glory to God in high heaven,
and peace on earth for men whom he
favours!"

Now when the angels had left them and gone away to heaven, the shepherds said to one another, "Let us be off to Bethlehem to see this thing that the Lord has told us of." So they made haste and discovered Mary and Joseph and the baby lying in the stall for cattle. When they saw this they told people about the word which had been spoken to them about the child; all who heard it were astonished at the story of the shepherds, and as for Mary, she treasured it all up and mused upon it. Then the shepherds went away back, glorifying and extolling God for all they had heard and seen as they had been told they would.

7. The Wisemen.

Now when Jesus was born at Bethlehem, be- **Mt. 2:1-12**
longing to Judaea, in the days of king Herod, magicians from the East¹ arrived at Jerusalem, asking, "Where is the newly-born king of the Jews? We saw his star when it rose^a, and we

^a Cp. Numbers 24: 17.

¹ Astrologers, coming probably from Babylon in Mesopotamia. They belonged to a class who, through the study of the heavens, made predictions of good or evil. They evidently shared the widespread hope for a Messiah.

have come to worship him¹." The news of this troubled king Herod and all Jerusalem as well; so he gathered all the high priests and scribes of the people and made inquiries of them about where the messiah was to be born. They told him, "In Bethlehem belonging to Judaea: for thus it is written by the prophet^a:

And you Bethlehem, in Judah's land,

You are not least among the rulers of
Judah:

For a ruler will come from you,

Who will shepherd Israel my people."

Then Herod summoned the magicians in secret and ascertained from them the time of the star's appearance. He also sent them to Bethlehem, telling them, "Go and make a careful search for the child, and when you have found him report to me, so that I can go and worship him too." The magicians listened to the king and then went their way. And the star they had seen rise went in front of them till it stopped over the place where the child was. When they caught sight of the star they were intensely glad. And on reaching the house they saw the child with his mother Mary, they fell down to worship him, and opening their caskets they offered him gifts of gold and frankincense and myrrh². Then, as they had been divinely warned in a dream³ not to return to Herod, they went back to their own country by a different road.

^a Micah 5: 2.

¹ The widespread expectation of the birth of a great monarch in the West led them to connect some phenomena in the heavens with his birth.

² Costly gifts designed for royalty.
³ Sincerely believed to be one of the means of communication of God to men.

8. Dedication in the Temple.

When the eight days had passed for his circumcision^a, he was named Jesus—the name given by the angel before he had been conceived in the womb. Lk. 2:21-38

When the days for their purification in terms of the Mosaic law had elapsed¹, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord: every male that opens the womb must be considered consecrated to the Lord) and also to offer the sacrifice prescribed in the law of the Lord, a pair of turtledoves or two young pigeons^b. Now there was a man in Jerusalem called Symeon, an upright and devout man, who was on the outlook for the Consolation of Israel². The holy Spirit was upon him; indeed it had been revealed to him by the holy Spirit that he was not to see death before he had seen the Lord messiah. By an inspiration of the Spirit he came to the temple, and when the parents of the child Jesus carried him in to perform the customary regulations of the law for him, then Symeon took him in his arms, blessed God, and said,

“Now, Master, thou canst let thy servant go,
and go in peace, as thou didst promise;
for mine eyes have seen thy saving power
which thou hast prepared before the face
of all the peoples,

^a Genesis 17: 12; Leviticus 12: 3.
Exodus 13: 2, 12, 15.

^b Leviticus 12: 1-8;

¹ On the fortieth day after birth the Law required certain ceremonies of purification. Until that day the mother was not allowed to leave her house.

² A common phrase for the Messiah. “May I see the Consolation of Israel” was the daily prayer of pious and expectant Jews.

to be a light of revelation for the Gentiles¹
and a glory to thy people Israel^a.”

His father and mother were astonished at these words about him, but Symeon blessed them, and to his mother Mary he said, “This child is destined for the downfall as well as for the rise of many a one in Israel; destined to be a Sign for man’s attack—to bring out the secret aims of many a heart. And your own soul will be pierced by a spear.”

There was also a prophetess, Hannah the daughter of Phanuel, who belonged to the tribe of Asher; she was advanced in years, having lived seven years with her husband after her girlhood and having been a widow for eighty-four years. She was never away from the temple; night and day she worshipped, fasting and praying². Now at that very hour she came up, and she offered praise to God and spoke of him to all who were on the outlook for the redemption of Jerusalem^b.

9. Return to Nazaret.

Lk. 2:39-40

When they had finished all the regulations of the law of the Lord, they returned to Galilee, to their own town of Nazaret. And the child grew and became strong; he was filled with wisdom and the favour of God was on him.

^a Cp. Isaiah 52: 10; 42: 6; 49: 6.

^b Mt. inserts here an account of “The Flight to Egypt.” See Appendix B.

¹ Gentiles were those unfortunate enough not to be born Jews. Our word “foreigner” sometimes carries the same implications. ² Her accepted position as prophetess may have obtained for her the right to live in one of the temple chambers, possibly doing some work for it, such as trimming the lamps.

10. The Boyhood of Jesus.

Every year his parents used to travel to Jerusalem at the passover festival¹; and when he was twelve years old they went up as usual to the festival. After spending the full number of days they came back, but the boy Jesus stayed behind in Jerusalem. His parents did not know of this; they supposed he was in the caravan and travelled on for a day, searching for him among their kinsfolk and acquaintances. Then, as they failed to find him, they came back to Jerusalem in search of him. Three days later they found him in the temple, seated among the teachers, listening to them and asking them questions, till all his hearers were amazed at the intelligence of his own answers. When his parents saw him they were astounded, and his mother said to him, "My son, why have you behaved like this to us? Here have your father and I been looking for you anxiously!" "Why did you look for me?" he said, "Did you not know I had to be at my Father's house?" But they did not understand what he said. Then he went down along with them to Nazaret, and did as they told him. His mother treasured up everything in her heart. And Jesus increased in wisdom and in stature, and in favour with God and man^b.

Lk. 2:41-52

^a Or "about my Father's business."

^b Cp. I Samuel 2: 26.

¹ The passover was the greatest Jewish festival. It came in the Spring and was observed by pilgrimages to Jerusalem by all pious Jews who could make the journey. Traditionally this festival had its beginning in the miraculous escape of the Jewish slaves in Egypt from a death-dealing pestilence. The commemorative rites suggest a mingling of a joyous pastoral festival and a time of national self-examination and repentance.

II. THE EARLY MINISTRY— IN GALILEE.

11. Work of John the Baptist.

Lk. 3: 1-20

Mt. 3: 1-12

Mk. 1: 1-8

Mt. 3: 1

Mt. 3: 2

Mk. 1: 2

Now in the fifteenth year of the reign of Tiberius Caesar¹, when Pontius Pilate was governor² of Judaea, Herod³ being tetrarch of Galilee, Philip⁴ his brother tetrarch of the country of Ituraea and Trachonitis, and Lysias tetrarch of Abilene, during the high priesthood of Annas and Caia-phas⁵, the word of God came to John the son of Zechariah in the desert of Judaea, and he went into all the Jordan-district⁶ preaching a baptism of repentance for the remission of sins, "*Repent, the Reign of heaven is near,*"—as it is written in the book of the sayings of the prophet Isaiah^a,

*Here I send my messenger before your face
to prepare the way for you:*

The voice of one who cries in the desert,
'Make the way ready for the Lord,
level the paths for him.

^a Malachi 3: 1; Isaiah 40: 3-5.

¹ The stepson and successor to Caesar Augustus. ² Governor here in sense of viceroy.

³ Herod was the son of Herod, the Great, and for forty years was ruler in Galilee and Perea, subject of course to the Roman governor of all Palestine.

⁴ Philip's territory was north of Galilee at the foot of Mount Hermon.

⁵ By Jewish law the high priest served for life. But sometimes the political authorities deposed the acting high priest and nominated his successor. As long as he lived, however, one so deposed would be called "High Priest." The high priests were chosen from certain families. Members of these families were loosely called high priests.

⁶ Jordan—Consult "The Historical Geography of the Holy Land" by G. A. Smith.

Every valley shall be filled up;
 every hill and mound laid low,
 the crooked made straight,
 the rough roads smooth;
 so shall all flesh see the saving power of God.'

*This John had his clothes made of camel's hair, Mt. 3:4-6
 with a leather girdle round his loins; his food was
 locusts and wild honey¹. Then Jerusalem and the
 whole of Judaea and all the Jordan-district went
 out to him and got baptized by him in the Jordan,
 confessing their sins².*

*But when he noticed a number of the Pharisees Mt. 3:7
 and Sadducees coming for his baptism, to the crowds
 who came out to get baptized by him John said,
 "You brood of vipers, who told you to flee from
 the coming Wrath? Now, produce fruits that
 answer to your repentance, instead of beginning
 to say to yourselves, 'We have a father in Abra-
 ham³.' I tell you, God can raise up children for
 Abraham from these stones! The axe is lying all
 ready at the root of the trees; any tree that is not
 producing good fruit will be cut down and thrown
 into the fire."*

The crowds asked him, "Then what are we to do?" He replied, "Let everyone who possesses two shirts share with him who has none, and let

¹ The picture of a wilderness ascetic, clothed in rough, unadorned garments and eating simple food in open contempt at the ease and luxury of some of his fellow countrymen.

² Baptism to the Jews signified consecration and cleansing. It was a rite performed on Gentiles who accepted the Jewish faith. John uses the rite as the outward symbol of an inner act of acceptance of a clean way of life fitting one for companionship with the Messiah.

³ The Jew had such an exalted conception of this privilege as to believe that nothing else was necessary for a saving relationship with God.

him who has food do likewise." Taxgatherers¹ also came to get baptized, and they said to him, "Teacher, what are we to do?" He said to them, "Never exact more than your fixed rate." Soldiers also asked him, "And what are we to do?" He said to them, "Never extort money, never lay a false charge, but be content with your pay."

Now as people's expectations were roused and as everybody thought to himself about John, "Can he be the Christ?" John said to them all,

Mt. 3:11

"I baptize you with water *for repentance*,
but after me one who is mightier will come,
and I am not fit to untie the string of his
sandals;

he will baptize you with the holy Spirit and fire.
His winnowing-fan is in his hand to purge
his threshing-floor,

to gather the wheat into his granary
and burn the straw with fire unquenchable."

Thus with many another appeal he spoke his message to the people. But Herod the tetrarch, who had been reproved by him for Herodias his brother's wife as well as for all the wickedness that he, Herod, had committed, crowned all by shutting John up in prison^a.

12. The Baptism of Jesus.

Mk. 1:9-11

Mt. 3:13-17

Lk. 3:21-22

Now it was in those days that Jesus arrived from Nazaret in Galilee and got baptized in the

^a For account of circumstances of John's imprisonment by Herod, see Mk. 6: 17-18 (§ 36).

¹ The Roman government did not collect its own taxes but farmed them out to taxgatherers who made their profit by extra charges. The temptation to extortion was great and usually yielded to. Hence the low esteem in which the Publicans or taxgatherers were held.

Jordan by John¹. *John tried to prevent him; "I need to get baptized by you," he said, "and you come to me!" But Jesus answered him, "Come now, this is how we should fulfil all our duty to God."* Then John gave in to him. And the moment he rose from the water *and was praying,* he saw the heavens cleft and the Spirit of God coming down upon him like a dove^a; then said a voice from heaven^b,

Mt. 3:14-15

Lk. 3:21

Mt. 3:16

'Thou art my Son^c, the Beloved,
in thee is my delight^d.'

13. The Temptation.

From the Jordan Jesus came back full of the holy Spirit and was led into the desert by the Spirit^e to be tempted by the devil². He fasted forty days and forty nights and afterwards felt hungry^f. So the tempter came up and said to him, "If you are God's Son, tell these stones to become loaves."

Mt. 4:1-11

Mk. 1:12-13

Lk. 4:1-13

Lk. 4:1

^a Lk. alone adds, "in bodily form" (3:22). ^b Psalm 2:7; Isaiah 42:1. ^c In Mt. the voice from heaven speaks to the assembled crowd: "*This is my Son,*" etc. (3:17). ^d Lk.: "to-day have I become thy father" (3:22). ^e Mk. says, "The Spirit *drove* him immediately into the desert" (1:12). ^f Mk. gives no details about the nature of the temptation.

¹ The baptism of Jesus differs from those already described. Baptism brought him a vision of the unseen things of God, an inspiration for a new task to be accomplished through unhindered communication and fellowship with God and a sense of perfect kinship with the Father. Baptism for Jesus was an intense spiritual experience which radically changed the course of his life. ² The embodiment of evil. The ruler of the kingdom of evil who works directly with men or through daemons tempts men to evil. The Jews also used the word "Satan" for this same evil personage. Both words suggest an evil adversary.

He answered, "It is written^a,

Man is not to live on bread alone,

but on every word that issues from the
mouth of God."

Then the devil conveyed him to the holy city^b and, placing him on the pinnacle of the temple, said to him, "If you are God's Son, throw yourself down; for it is written^c,

He will give his angels charge of you;

they will bear you on their hands,

lest you strike your foot against a stone."

Jesus said to him, "It is written again^d, You shall not tempt the Lord your God." Once again the devil conveyed him to an exceedingly high mountain and showed him all the realms of the world and their grandeur *in a single instant*; he said, "I will give you all that if you will fall down and worship me, *for it has been made over to me and I can give it to anyone I choose*." Then Jesus told him, "Begone, Satan! it is written^e, You must worship the Lord your God, and serve him alone." *After exhausting every kind of temptation the devil left him till a fit opportunity arrived. He was in the company of wild beasts and angels came up and ministered to him.*

Lk. 4:5

Lk. 4:6

Lk. 4:13

Mk. 1:13

14. The Beginning of the Ministry.

Mt. 4:12-17

Mk. 1:14-15

Lk. 4:14-15

Lk. 4:14

Now when Jesus heard that John had been arrested, he withdrew *in the power of the Spirit* to Galilee; he left Nazaret and settled at Capharnaum¹ beside the lake, in the territory of Zebulun

^a Deuteronomy 8: 3.

^b I.e., Jerusalem (Lk. 4: 9), the holy capital of the Jews.

^c Psalm 91 : 11-12.

^d Deuteronomy 6: 16.

^e Deuteronomy 6: 13.

¹ Capharnahum can no longer be identified with certainty. It was evidently a thriving town on the northwest shore of the Sea of Galilee. For most of Jesus' ministry it was his headquarters.

and Naphtali¹—for the fulfilment of what had been said by the prophet Isaiah^a:

Land of Zebulun, land of Naphtali
lying to the sea, across the Jordan,
Galilee of the Gentiles!

The people who sat in darkness saw a great light,
yea light dawned on those who sat in the land
and the shadow of death.

From that day Jesus began to preach, saying,
“*The time has now come, God’s reign is near: Mk. 1:15*
repent and believe in the gospel.” *Lk. 4:14-15*
And the news of him spread over all the surrounding country. He taught in their synagogues and was glorified by all.

15. In the Synagogue at Nazaret^b.

Then he came to Nazaret, where he had been **Lk. 4:16-30**
brought up, and on the sabbath³ he entered the
synagogue⁴ as was his custom. He stood up to

^a Isaiah 9: 1-2. ^b Cp. Mt. 13: 54-58 and Mk. 6: 1-6 (§ 34).

¹ Two of the original twelve tribes of Israel. In the Hebrew settlement of Palestine they had been assigned territory to the north and west of the Sea of Galilee. ² Not a body of doctrine or tradition but “glad tidings” concerning the near approach of the long-hoped-for reign of God.

³ The Sabbath, beginning at sunset Friday and closing at sunset Saturday, was a day sacred to God. It was closely hedged about by laws which concerned the most minute details of its observance. These laws were originally designed to safeguard the day for rest and worship but by Jesus’ time they had become a burden of “the letter without the spirit.”

⁴ The synagogue was the local Jewish church. It was in charge of a “ruler of the synagogue” who arranged for the free form of service conducted in it on the Sabbath. Formal prayers were said, hymns sung, sections of the idealistic literature of Judaism were read from the Law and the Prophets and comments made on these readings by any man of good repute on whom the “ruler” might call. During the other days of the week the synagogue was used as a grade school and as a sort of municipal court where minor cases were tried under the Mosaic Law.

read the lesson and was handed the book of the prophet Isaiah; on opening the book he came upon the place where it was written^a,

The Spirit of the Lord is upon me:
for he has consecrated me to preach the gospel
to the poor;
he has sent me to proclaim release for
captives
and recovery of sight for the blind,
to set free the oppressed,
to proclaim the Lord's year of favour.

Then, folding up the book, he handed it back to the attendant and sat down. The eyes of all in the synagogue were fixed on him, and he proceeded to tell them that "To-day, this scripture is fulfilled in your hearing."

All spoke well of him and marvelled at the gracious words that came from his lips; they said, "Is this not Joseph's son?" So he said to them, "No doubt you will repeat to me this proverb, 'Doctor, cure yourself!' 'Do here in your own country all we have heard you did in Capharnahum.' " He added, "I tell you truly, no prophet is ever welcome in his native place. I tell you for a fact,

In Israel there were many widows during the
days of Elijah^b,
when the sky was closed for three years
and six months,
when a great famine came over all the
land:
yet Elijah was not sent to any of these,
but only to a widow woman at Zarephath
in Sidon^c.

^a Isaiah 61: 1-2.

^b See I Kings 17: 1; 18: 1-2.

^c See I Kings 17: 8-9.

And in Israel there were many lepers in the
time of the prophet Elisha,
yet none of these was cleansed,
but only Naaman the Syrian^a."

When they heard this, all in the synagogue were filled with rage; they rose up, put him out of the town, and brought him to the brow of the hill on which their town was built, in order to hurl him down. But he made his way through them and went off.

16. The Call of the Four^b.

Now as he passed along the sea of Galilee he saw Simon (*who is called Peter*) and Simon's brother Andrew netting fish in the sea—for they were fishermen; so Jesus said to them, "Come, follow me and I will make you fish for men." At once they dropped their nets and went after him. Then going on a little further he saw James the son of Zebedaeus and his brother John; they too were in their boat, mending their nets *beside their father Zebedaeus*. He called them at once, and they left their father Zebedaeus in the boat with the crew and went to follow him.

Mk. 1:16-20

Mt. 4:18-22

Mt. 4:18

Mt. 4:21

17. The First Healings.

They then entered Capharnahum, *a town of Galilee*. As soon as the sabbath came, he at once began to teach in the synagogue; and they were astounded at his teaching, for he taught them like an authority, not like the scribes¹. Now

Mk. 1:21-34

Mt. 8:14-17

Lk. 4:31-41

Lk. 4:31

^a See II Kings 5: 1, 14.

^b Cp. also Lk. 5: 1-11 (§ 19).

¹ Scribes were those who made a profession of the study of the Hebrew Law. They attempted to develop from the Law a set of casuistical rules elaborate enough to fit every conceivable contingency of life. They were legalists and

there was a man with an unclean spirit¹ in their synagogue, who at once shrieked out, "Jesus of Nazaret, what business have you with us? Have you come to destroy us? We know who you are, you are God's holy One." But Jesus checked it; "Be quiet," he said, "come out of him." And after convulsing him the unclean spirit did come out of him with a loud cry *without doing him any harm*. Then they were all so amazed that they discussed it together, saying, "Whatever is this?" "It's new teaching with authority and power behind it!" "He orders even unclean spirits!" "Yes, and they obey him!" So his fame at once spread in all directions through the whole of the surrounding country of Galilee.

Lk. 4:35

Lk. 4:36

On leaving the synagogue they went straight to the house of Simon and Andrew, accompanied by James and John. Simon's mother-in-law was in bed with a *severe attack of fever*, so they told him at once about her, and he went up to her *and checked the fever* and taking her hand made her rise; the fever left her at once and she ministered to them.

Lk. 4:38

Lk. 4:39

Now when evening came, when the sun set², they brought him all who were ill or possessed by daemons—indeed the whole town was gathered at the door—and he cured many who were ill with various diseases—*that the word spoken by*

Mt. 8:17

their teaching consisted largely in tracing out the interpretations of the law made by earlier lawyers. Their authority lay in the decisions of the past. Jesus' authority grew out of his own inner experience and conviction.

¹ The Jews attributed certain types of physical and mental disease to the presence of evil spirits in the afflicted person. These diseases were usually of a nervous character and so subject, as we know, to psychological treatment.

² The Sabbath ended at sunset, so it was now possible for the sick to be carried without breaking the laws about Sabbath work.

the prophet Isaiah might be fulfilled, He took away our sicknesses and he removed our diseases^a. From many people daemons were also driven out, clamouring aloud, "You are God's son!" But he checked them and refused to let them say anything, as they knew him, that he was the Christ. Lk. 4:41

18. A Mission Throughout Galilee.

Then in the early morning, long before daylight, he got up and went away out to a lonely spot. He was praying there when Simon and his companions hunted him out and discovered him; they told him, "Everybody is looking for you," but he said to them, "Let us go somewhere else, to the adjoining country-towns, so that I may preach there as well; that is why I came out here." And he went throughout the whole of Galilee *teaching, preaching the Gospel of the Reign in their synagogues, healing all the sickness and disease of the people and casting out daemons.* Mk. 1:35-39
Mt. 4:23
Lk. 4:42-44

19. The Draught of Fish ^b.

Now as the crowd were pressing on him to listen to the word of God, he saw, as he stood beside the lake of Gennesaret, two boats on the shore of the lake; the fishermen had disembarked and were washing their nets. So he entered one of the boats, which belonged to Simon, and asked him to push out a little from the land. Then he sat down and taught the people from the boat. When he stopped speaking, he said to Simon, "Push out to the deep water and lower your nets for a take." Simon replied, "Master, we worked all night and

 Lk. 5:1-10

^a Isaiah 53: 4. ^b Cp. Mt. 4: 18-22 and Mk. 1: 16-20 (§ 16).
Also Jn. 21: 1 f.

got nothing! However, I will lower the nets at your command." And when they did so they enclosed a huge shoal of fish, so that their nets began to break. Then they made signals to their mates in the other boat to come and assist them. They came and filled both the boats, till they began to sink. But when Simon Peter saw it he fell at the knees of Jesus, crying, "Lord, leave me; I am a sinful man." For amazement had seized him and all his companions at the take of fish they had caught; as was the case with James and John, the sons of Zebedaeus, who were partners of Simon ^a.

20. A Leper Healed.

Mk. 1:40-45

Mt. 8:2-4

Lk. 5:12-16

Lk. 5:12

When he was in one of their towns, a leper¹ came to him beseeching him on bended knee, saying, "If you only choose, you can cleanse me"; so he stretched his hand out in pity and touched him saying, "I do choose, be cleansed." And the leprosy at once left him and he was cleansed. Then he sent him off at once with the stern charge, "See, you are not to say a word to anybody; away and show yourself to the priest and offer what Moses prescribed for your cleansing, to notify men^b." But he went off and proceeded to proclaim it aloud and spread news of the affair both far and wide. The result was that large crowds gathered to hear him and to be healed of their

Lk. 5:15

^a Lk. makes this incident the occasion for "The Call of the Four" (§ 16). (See Lk. 5:10-11.) ^b Leviticus 13:49; 14:2.

¹ Leprosy was a repulsive disease regarded more than other diseases as a divine punishment. Lepers were compelled to live in isolation, cry out "Unclean" if anyone approached them, and were rigidly shunned even by their own families. Jesus did a most unusual thing in touching this leper.

complaints so that Jesus could no longer enter any town openly; he stayed outside in lonely places¹, and people came to him from every quarter.

21. First Conflicts with the Scribes.

a). Free Forgiveness of Sin.

When he entered Capharnahum again after some days it was reported that he was at home, and a large number at once gathered, till there was no more room for them, not even at the door. *Near him sat Pharisees and doctors of the Law² who had come from every village of Galilee and Judaea as well as from Jerusalem. Now the power of the Lord was present for the work of healing.*

Mk. 2:1-12

Mt. 9:2-8

Lk. 5:17-26

Lk. 5:17

He was speaking the word to them, when a paralytic was brought to him; four men carried him, and as they could not get near Jesus on account of the crowd, they tore up the roof³ under which he stood and through the opening they lowered the pallet⁴ on which the paralytic lay. When Jesus saw their faith, he said to the paralytic, "*Courage! My son, your sins are forgiven.*" Now there were some scribes and *Pharisees* sitting there who argued in their hearts, "What does the man mean by talking like this? It is blasphemy! Who can forgive sins, who but God alone?" Conscious at once that they were arguing to themselves in this way, Jesus asked them, "Why do you argue thus in your hearts?"

Mt. 9:2

Lk. 5:21

¹ Evidently Jesus did not wish to become absorbed in a "healing" ministry. He was fighting for the chance to preach and teach.

² The Jerusalem lawyers were important visitors from headquarters, indicating that the Jesus movement was attracting the serious attention of the religious leaders of his people.

³ Not a difficult thing to do with the flat roof of the typical one-story Galilean house.

⁴ Pallet—a light bed or stretcher, possibly a woven mat.

Which is the easier thing, to tell the paralytic, 'Your sins are forgiven,' or to tell him, 'Rise, lift your pallet, and go away'? But to let you see the Son of man has power on earth to forgive sins"—he said to the paralytic, "Rise, I tell you, lift your pallet, and go home." And he rose, lifted his pallet at once, and went off *home* before them all, *glorifying God*; at this they were all amazed and glorified God *for giving such power to men* saying, "We never saw the like of it!" "*We have seen incredible things to-day.*"

b). Association with Sinners.

Mk. 2:13-17

Mt. 9:9-13

Lk. 5:27-32

Lk. 5:27

Lk. 5:28

Then he went out again by the seaside, and all the crowd came to him and he taught them. As he passed along he saw Levi^a the son of Alphaeus, *a taxgatherer*, sitting at the tax-office; he said to him, "Follow me," and he rose. *left everything* and followed him. Now Levi was at table in his own house, and he had many taxgatherers and sinners¹ as guests along with Jesus and his disciples—for there were many of them among his followers. So when some scribes of the Pharisees² saw he was eating with sinners and taxgatherers they said to his disciples, "Why does he eat and drink with taxgatherers and sinners³?" On hearing this, Jesus said to them,

^a Mt. gives his name as "Matthew" (9:9).

¹ Sinners were not necessarily openly immoral folk. The word includes those who were careless in their observance of the Mosaic law. ² Pharisees—a sect of the Jews strongly nationalistic, adhering rigidly to the letter of their sacred scriptures, and holding belief in angels, life after death and the coming of a messiah. They were great sticklers for form, tradition and convention. ³ Why should a professed leader in religion associate with the socially outcast?

“Those who are strong have no need of a doctor, but those who are ill:

Go and learn the meaning of this word^a, Mt. 9:13

‘I care for mercy not for sacrifice’;

I have not come to call just men but sinners
to repentance.”

Lk. 5:32

c). Fasting.

As the disciples of John and of the Pharisees were observing a fast, people ^b came and asked him, “Why do John’s disciples and the disciples of the Pharisees fast *frequently and offer prayers*¹, and your disciples do not fast?” Jesus said to them, **Mk. 2:18-22**
Mt. 9:14-17
Lk. 5:33-39

“Can friends at a wedding fast while the bridegroom is beside them?

As long as they have the bridegroom beside them they cannot fast.

A time will come when the bridegroom is taken from them; then they will fast, on that day.

No one stitches a piece of undressed cloth on an old coat,

otherwise the patch breaks away, the new from the old,

and the tear is made worse:

and the new piece will not match with the old. Lk. 5:36

No one pours fresh wine into old wineskins, otherwise the wine will burst the wineskins, and both wine and wineskins are ruined.

^a Hosea 6: 6. ^b Mt. says it was “the disciples of John” who came (9: 14).

¹ Fasting was supposed to be religiously helpful. It was a formal matter for the most part, done on certain days, requiring a fixed sort of dress and attitude of body, but not requiring any inner correspondence of feeling.

- Mt. 9:17* *They put fresh wine into fresh wineskins and so both are preserved.*
- Lk. 5:39* *Besides, no one wants new wine [immediately] after drinking old;
‘The old,’ he says, ‘is better.’”*

d). Sabbath Observance.

Mk. 2:23-28

Mt. 12:1-8

Lk. 6:1-5

Mt. 12:1

Lk. 6:1

Now it happened that he was passing through the cornfields on the sabbath, and as the disciples made their way through, *being hungry*, they began to pull the ears of corn, *rubbing them in their hands*^a. The Pharisees said to him, “Look at what they are doing on the sabbath! That is not allowed^b.” He said to them, “Have you never read what David did when he was in need and hungry, he and his men^c? He went into the house of God (Abiathar was high priest then) and ate the loaves of the Presence which no one except the priests is allowed to eat, and also shared them with his followers. *Have you not read in the Law that the priests in the temple are not guilty when they desecrate the sabbath*^d? *I tell you, One is here who is greater than the temple. Besides, if you had known what this meant, I care for mercy not for sacrifice*^e, *you would not have condemned men who are not guilty.*” And he said to them,

“The sabbath was made for man, not man for the sabbath^f:

so that the Son of man is Lord even over the sabbath.”

e). Healing on the Sabbath.

Mk. 3:1-6

Mt. 12:9-14

Mt. 4:24

Lk. 6:6-11

Lk. 6:6-7

Again he entered a synagogue *on another sabbath*. Now a man was there whose *right hand*

^a Deuteronomy 23: 25. ^b Exodus 20: 10; Deuteronomy 5: 14.

^c I Samuel 21: 1-6; Leviticus 24: 9. ^d Numbers 28: 9-10.

^e Hosea 6: 6. ^f Mk. alone gives this sentence.

was withered, and they (*the scribes and the Pharisees*) watched to see if he would heal him on the sabbath, so as to get a charge against him. He said to the man with the withered hand, "Rise and come forward"; then he asked them, "Is it right to help or to hurt on the sabbath, to save life or to kill? *Is there a man of you with one sheep, who will not catch hold of it and lift it out of a pit on the sabbath, if it falls in? And how much more is a man worth than a sheep? Thus it is right to do a kindness on the sabbath*^a." They were silent. Then glancing round him in anger and vexation at their obstinacy he told the man, "Stretch out your hand." He stretched it out and his hand was quite restored. On this the Pharisees withdrew and at once joined the Herodians¹ in a plot against him, to destroy him.

Mt. 12:11-12

The fame of him spread all through the surrounding country, and people brought him all their sick, those who suffered from all manner of disease and pain, demoniacs, lunatics, and paralytics; he healed them all.

Mt. 4:24

22. Great Popularity.

Jesus retired with his disciples to the sea, and a large number of people from Galilee followed him; also a large number came to him from *Decapolis*, Judaea, Jerusalem, Idumaea, the other side of the Jordan, and the neighbourhood of Tyre and Sidon, as they had heard of his doings. So

Mk. 3:7-12

Mt. 4:25

Mt. 12:15-21

Mt. 4:25

^a Cp. Lk. 14: 1-6 (§ 63).

¹ It is difficult to define the Herodians. They were apparently a political party in sympathy with the political aspirations of the Herods, and taking their generally lax attitude to life. In most ways they were in direct contrast to the Pharisees. That the Pharisees were willing to join with them is evidence of their intense opposition to Jesus' plans.

he told his disciples to have a small boat ready; it was to prevent him being crushed by the crowd, for he healed so many that all who had complaints were pressing on him to get a touch of him. And whenever the unclean spirits saw him they fell down before him, screaming, "You are the Son of God!" But he charged them strictly and severely not to make him known. *It was for the fulfilment of what had been said by the prophet Isaiah^a,*

*Here is my servant whom I have selected,
my Beloved in whom my soul delights;
I will invest him with my Spirit,
and he will proclaim religion to the Gentiles.
He will not wrangle or shout,
no one will hear his voice in the streets.
He will not break the bruised reed,
he will not put out the smouldering flax,
till he carries religion to victory:
and the Gentiles will hope in his name.*

23. Choice of the Twelve.

Lk. 6: 12-19

Mt. 10: 1-4

Mk. 3: 13-19

Mk. 3: 14-19

It was in these days that he went off to the hillside to pray. He spent the whole night in prayer to God, and when day broke he summoned his disciples, choosing twelve of them, to whom he gave the name of 'apostles'¹ *to be with him, also*

^a Isaiah 42: 1-4.

¹ Aside from brief references we have little information about the Twelve. They were evidently gathered from the "common people." Each had been engaged in a necessary occupation. All were ready to make radical changes in their plans at the behest of new duties. They were honest, earnest, human folks, whom Jesus called for close association with himself, for training in carrying out his purposes and for ultimate responsibility in teaching his way of life to the world.

that he might despatch them to preach with the power of casting out daemons; and also to heal every disease and every ailment. There was Simon, whom he surnamed Peter, James the son of Zebedaeus and John the brother of James (he surnamed them Boanerges, or "Sons of thunder"), Andrew, the brother of Simon, Philip, Bartholomew, Matthew the taxgatherer, Thomas, James the son of Alphaeus, Thaddaeus^a, Simon the zealot, and Judas Iscariot, who betrayed him.

Mt. 10:1

Lk. 6:14

Mt. 10:3

With them he came down the hill and stood on a level spot. There was a great company of his disciples with him, and a large multitude of people from all Judaea, from Jerusalem, and from the coast of Tyre and Sidon¹, who had come to hear him and to get cured of their diseases. Those who were annoyed with unclean spirits also were healed. Indeed the whole of the crowd made efforts to touch him, for power issued from him and cured everybody.

24. The Sermon on the Mount.

a). The Beatitudes.

So when he saw the crowds, he went up the hill and sat down; his disciples came up to him and he opened his lips and began to teach them. He said:

Mt. 5:1-12

Lk. 6:20-26

“Blessed are those who feel poor in spirit!
the Realm of heaven is theirs^b.”

^a Lk. calls him, “Judas, the son of James” (6:16).

^b Lk.: “Blessed are you poor!
the realm of God is yours” (6:20).

¹ Tyre and Sidon were cities on the Mediterranean coast north and west of Galilee. The crowds were now coming from long distances to Jesus.

Blessed are the mourners!

they will be consoled^a.

Blessed are the humble!

they will inherit the earth^b.

Blessed are those who hunger and thirst for
goodness!

they will be satisfied^c.

Blessed are the merciful!

they will find mercy.

Blessed are the pure in heart!

they will see God.

Blessed are the peacemakers!

they will be ranked sons of God.

Blessed are those who have been persecuted
for the sake of goodness!

the Realm of heaven is theirs.

Blessed are you when men denounce you and
persecute you and utter all manner of evil against
you for my sake; rejoice and exult in it, for your
reward is rich in heaven; that is how they perse-
cuted the prophets before you^{d e}.

^a Lk.: "Blessed are you who weep to-day!
you shall laugh" (6: 21).

^b Cp. Psalm 37: 11.

^c Lk.: "Blessed are you who hunger to-day!
you will be satisfied" (6: 21).

^d Lk.: "Blessed are you when men will hate you,
when they will excommunicate you and denounce you
and defame you as wicked on account of the Son
of man;
rejoice on that day and leap for joy!
rich is your reward in heaven—
for their fathers did the very same to the prophets."
(6: 22-23).

^e Lk. adds here:

"But woe to you rich folk!
you get all the comforts you will ever get.
Woe to you who have your fill to-day!
you will be hungry.

b). The Salt of the Earth.

You are the salt of the earth. But if salt becomes insipid, what can make it salt again? After that it is fit for nothing, fit only to be thrown outside and trodden by the feet of men^a. **Mt. 5:13-16**
Lk. 11:33

You are the light of the world^b. A town on the top of a hill cannot be hidden. Nor do men light a lamp to put it under a bowl; they put it on a stand and it shines for all in the house. So your light is to shine before men, that they may see the good you do and glorify your Father in heaven.

c). The Law of Moses.

Do not imagine I have come to destroy the Law or the prophets; I have not come to destroy but to fulfil. (I tell you truly, till heaven and earth pass away not an iota, not a comma, will pass from the Law until it is all in force. Therefore **Mt. 5:17-48**
Lk. 6:27-36
Lk. 12:57-59
Lk. 16:17-18

whoever relaxes a single one of these commands, were it even one of the least, and teaches men so,

he will be ranked least in the Realm of heaven;

but whoever obeys them and teaches them,

he will be ranked great in the Realm of heaven.)^c For I tell you, unless your goodness excels that of the scribes and Pharisees, you will never get into the Realm of heaven.

Woe to you who laugh to-day!
you will wail and weep.

Woe to you when all men speak well of you!
that is just what their fathers did to the false prophets."
(6:24-26).

^a Cp. Mk. 9:50 (§ 50, a) and Lk. 14:34-35 (§ 65). ^b Cp. Mk. 4:21 and Lk. 8:16 (§ 31, b). ^c The sentences in parentheses are considered of doubtful authenticity.

You have heard how the men of old were told^a,
'Murder not:

whoever murders must come up for sentence,
whoever maligns his brother must come
before the Sanhedrin¹,

whoever curses his brother must go to the
fire of Gehenna.'

But I tell you, whoever is angry with his brother
[without cause] will be sentenced by God. So
if you remember, even when offering your gift
at the altar, that your brother has any grievance
against you, leave your gift at the very altar and
go away; first be reconciled to your brother, then
come back and offer your gift.

Be quick and make terms with your opponent,
so long as you and he are on the way to court,
in case he hands you over to the judge, and the
judge to the jailer, and you are thrown into prison;
truly I tell you, you will never get out till you pay
the last halfpenny of your debt.

You have heard how it used to be said^b, Do
not commit adultery. But I tell you, any one
who even looks with lust at a woman has com-
mitted adultery with her already in his heart.

If your right eye is a hindrance to you,
pluck it out and throw it away:

better for you to lose one of your members
than to have all your body thrown into
Gehenna.

^a Exodus 20: 13; Deuteronomy 5: 17; Exodus 21: 12; Leviticus 24: 17. ^b Exodus 20: 14; Deuteronomy 5: 18.

¹ The Sanhedrin was the supreme court of the Jews. It was composed of seventy-one members, chief priests, scribes and elders. The Sanhedrin interpreted and administered the law and inflicted penalties for disobedience and heresy. Its orders were considered binding throughout orthodox Judaism.

And if your right hand is a hindrance to you,
 cut it off and throw it away:
 better for you to lose one of your members
 than to have all your body thrown into
 Gehenna^{1 a}.

It used to be said^b, Whoever divorces his wife
 must give her a divorce-certificate. But I tell you,
 anyone who divorces his wife for any reason except
 unchastity^c makes her an adulteress; and who-
 ever marries a divorced woman commits adultery.

Once again, you have heard how the men of
 old were told^d, 'You must not forswear yourself
 but discharge your vows to the Lord.' But I
 tell you, you must not swear any oath,

neither by heaven^e,

for it is the throne of God,

nor by earth,

for it is the footstool of his feet,

nor by Jerusalem,

for it is the city of the great King;

nor shall you swear by your head,

for you cannot make a single hair white
 or black.

Let what you say be simply 'yes' or 'no';
 whatever exceeds that springs from evil.

You have heard the saying^f, An eye for an eye
 and a tooth for a tooth.

^a Cp. Mt. 18: 8-9 and Mk. 9: 43-47 (§ 50, a). ^b Deuteronomy 24: 1. ^c Lk. does not make this exception. Cp. Mt. 19: 9 and Mk. 10: 11-12 and Lk. 16: 18 (§ 74). ^d Leviticus 19: 12; Numbers 30: 2; Deuteronomy 23: 21. ^e Cp. Isaiah 66: 1; Psalm 48: 2. ^f Exodus 21: 24; Leviticus 24: 20; Deuteronomy 19: 21.

¹ Gehenna is the name of a valley on the southwest of Jerusalem. In Jewish literature it is the name for the place of punishment of the godless.

But I tell you, you are not to resist an injury:
 whoever strikes you on the right cheek,
 turn the other to him as well;
 whoever wants to sue you for your shirt,
 let him have your coat as well;
 whoever forces you to go one mile,
 go two miles with him;
 give to the man who begs from you,
 and turn not away from him who wants
 to borrow.

Lk. 6:27-28 You have heard the saying, 'You must love your neighbour and hate your enemy^a.' But I tell you, love your enemies, *do good to those who hate you, bless those who curse you, and pray for those who persecute you, that you may be sons of your Father in heaven:*

he makes his sun rise on the evil and the good,
 and sends rain on the just and the unjust^b.
 For if you love only those who love you,
 what reward do you get for that?

Lk. 6:33-34 do not the very taxgatherers do as much?
If you help only those who help you, what merit is that to you?

Why, even sinful men do that.
If you only lend to those from whom you hope to get something, what credit is that to you?
Even sinful men lend to one another, so as to get a fair return.

And if you only salute your friends, what is special about that?
 do not the very pagans do as much?

Lk. 6:35 No, you must love your enemies and help them,

^a Leviticus 19: 18; Deuteronomy 23: 6; 25: 19. ^b Lk. says, "he is kind even to the ungrateful and the evil" (6: 35).

you must lend to them without expecting any return;

then you will have a rich reward.

You must be perfect as your heavenly Father is perfect.

d). The Practice of Charity.

Take care not to practise your charity before **Mt. 6:1-4** men in order to be noticed; otherwise you get no reward from your Father in heaven. No,

When you give alms,
make no flourish of trumpets like the hypocrites in the synagogues and the streets,

so as to win applause from men;

I tell you truly, they do get their reward.

When you give alms,
do not let your left hand know what your right hand is doing,
so as to keep your alms secret;
then your Father who sees what is secret will reward you openly.

e). Prayer.

Also, when you pray, you must not be like **Mt. 6:5-15** the hypocrites,

for they like to stand and pray in the synagogues and at the street-corners,
so as to be seen by men;

I tell you truly, they do get their reward.

When you pray,
go into your room and shut the door,
pray to your Father who is in secret,
and your Father who sees what is secret will reward you.

Do not pray by idle rote like pagans,
 for they suppose they will be heard the
 more they say;
 you must not copy them;
 your Father knows your needs before you
 ask him.
 Let this be how you pray^a:
 'our Father in heaven,
 thy name be revered,
 thy Reign begin,
 thy will be done
 on earth as in heaven!
 give us to-day^b our bread for the morrow,
 and forgive us our debts
 as we ourselves have forgiven our
 debtors,
 and lead us not into temptation
 but deliver us from evil.'
 For if you forgive men their trespasses,
 then your heavenly Father will forgive you;
 but if you do not forgive men,
 your Father will not forgive your trespasses
 either.

f). Fasting.

Mt. 6: 16-18

When you fast,
 do not look gloomy like the hypocrites,
 for they look woebegone to let men see
 they are fasting;
 I tell you truly, they do get their
 reward.
 But when you fast,
 anoint your head and wash your face,
 so that your fast may be seen not by men
 but by your Father who is in secret,
 and your Father who sees what is
 secret will reward you.

^a Cp. Lk. 11: 2-4 (§ 56).

^b Lk.: "day by day" (11: 3).

g). Possessions^a.

Store up no treasures for yourselves on earth, **Mt. 6:19-34**
 where moth and rust corrode, **Lk. 11:34-36**

where thieves break in and steal:
 store up treasures for yourselves in heaven,
 where neither moth nor rust corrode,
 where thieves do not break in and steal.

For where your treasure lies,
 your heart will lie there too.

The eye is the lamp of the body:
 so, if your Eye is generous,
 the whole of your body will be illumined,
 but if your Eye is selfish,
 the whole of your body will be darkened.

And if your very light turns dark,
 then—what a darkness it is!

*So if your whole body has light, without any Lk. 11:36
 corner of it in darkness, it will be lit up entirely,
 as when a lamp lights you with its rays.*

No one can serve two masters:

either he will hate one and love the other,
 or else he will stand by the one and
 despise the other—

you cannot serve both God and Mammon.

Therefore I tell you,

do not trouble about what you are to eat
 or drink in life,

nor about what you are to put on your
 body;

surely life means more than food,

surely the body means more than clothes!

Look at the wild birds;

they sow not, they reap not, they gather
 nothing in granaries,

^a Cp. Lk. 12: 22-34 (§ 58); 16: 13 (§ 67).

and yet your heavenly Father feeds them.

Are you not worth more than birds?

Which of you can add an ell to his height by troubling about it?

And why should you trouble over clothing?

Look how the lilies of the field grow;

they neither toil nor spin,

and yet, I tell you, even Solomon in all his grandeur was never robed like one of them.

Now if God so clothes the grass of the field which blooms to-day and is thrown to-morrow into the furnace, will not he much more clothe you? O men, how little you trust him! Do not be troubled, then, and cry, 'What are we to eat?' or 'what are we to drink?' or 'how are we to be clothed?' (pagans make all that their aim in life) for your heavenly Father knows quite well you need all that. *Fear not, you little flock, for your Father is delighted to give you the Realm. Seek God's Realm and his goodness, and all that will be yours over and above.*

Lk. 12:32

So do not be troubled about to-morrow; to-morrow will take care of itself.

The day's own trouble is quite enough for the day.

h). Judging Others.

Mt. 7:1-6

Lk. 6:37-42

Judge not, that you may not be judged yourselves;

for as you judge so you will be judged:

condemn not; and you will not be condemned: pardon, and you will be pardoned yourselves:

Lk. 6:37-38

*give, and you will have ample measure given
you—*

*they will pour into your lap measure pressed
down,*

*shaken together, and running over;
and the measure you deal out to others
will be dealt out to yourselves."*

He also told them a parabolic word:

Lk. 6:39-40

*"Can one blind man lead another?
will they not both fall into a pit^a?*

A scholar is not above his teacher:

*but if he is perfectly trained he will be like
his teacher^b.*

Why do you note the splinter in your brother's eye and fail to see the plank in your own eye? How can you say to your brother, 'Let me take out the splinter from your eye,' when there lies the plank in your own eye? You hypocrite! take the plank out of your own eye first, and then you will see properly how to take the splinter out of your brother's eye.

Do not give dogs what is sacred and do not throw pearls before swine, in case they trample them under foot and turn to gore you.

i). The Golden Rule etc. ^c.

Ask and the gift will be yours,
seek and you will find,

Mt. 7:7-20

Lk. 6:43-45

knock and the door will open to you;
for every one who asks receives,
the seeker finds,

the door is opened to anyone who knocks.

Why, which of you, when asked by his son
for a loaf, will hand him a stone?

^a Cp. Mt. 15: 14 (§ 39). ^b Cp. Mt. 10: 24-25 (§ 35, b).

^c Cp. Lk. 11: 9-13 (§ 56); 13: 24 (§ 62).

Or, if he asks a fish, will you hand him a serpent?

Well, if for all your evil you know to give your children what is good,

how much more will your Father in heaven give good gifts^a to those who ask him?

Well then, whatever you would like men to do to you, do just the same to them; that is the meaning of the Law and the prophets.

Enter by the narrow gate:

for [the gate] is broad and the road is wide that leads to destruction,

and many enter that way.

But the road that leads to life is both narrow and close,

and there are few who find it.

Beware of false prophets; they come to you with the garb of sheep but at heart they are ravenous wolves. You will know them by their fruit; do men gather grapes from thorns or figs from thistles? No,

every good tree bears sound fruit,

but a rotten tree bears bad fruit;

a good tree cannot bear bad fruit,

and a rotten tree cannot bear sound fruit.

So you will know them by their fruit. Any tree that does not produce sound fruit will be cut down and thrown into the fire.

Lk. 6:45

The good man produces good from the good stored in his heart,

and the evil man evil from his evil:

for a man's mouth utters what his heart is full of^b.

^a Lk.: "give the holy Spirit" (11: 13).

^b Cp. Mt. 12: 34-35 (§ 29, a).

j). The Supreme Test—Doing God's Will.

Why call me, 'Lord, Lord!' and obey me not? It is not everyone who says to me 'Lord, Lord!' who will get into the Realm of heaven, but he who does the will of my Father in heaven. Many will say to me at that Day^a, 'Lord, Lord, did we not prophesy in your name? did we not cast out daemons in your name? did we not perform many miracles in your name?' Then I will declare to them, 'I never knew you; depart from my presence, you workers of iniquity^b.'

Mt. 7:21-8:1

Lk. 6:46-49

Lk. 6:46

Now, everyone who listens to these words of mine and acts upon them will be like a sensible man who *dug deep down and* built his house on rock. The rain came down, the floods rose, the winds blew and beat upon that house, but it did not fall, for it was founded on rock. And everyone who listens to these words of mine and does not act upon them will be like a stupid man who built his house on sand^c. The rain came down, the floods rose, the winds blew and beat upon that house, and down it fell—with a mighty crash."

Lk. 6:48

When Jesus finished his speech, the crowds were astounded at his teaching; for he taught them like an authority, not like their own scribes. When he came down from the hill, he was followed by large crowds.

25. Two Wonderful Healings.

a). The Captain's Servant.

When he had finished what he had to say in the hearing of the people, he went into Capernaum.

Lk. 7:1-10

Mt. 8:5-13

^a Cp. Lk. 13: 26-27 (§ 62).^b Psalm 6: 8.^c Lk.: "on the earth with no foundation" (6: 49).

Mt. 8:6

Now there was an army-captain who had a servant ill whom he valued very highly. This man was *ill with paralysis*, at the point of death; so, when the captain heard about Jesus, he sent some Jewish elders to him^a, asking him to come and make his servant well. When they reached Jesus they asked him earnestly to do this. "He deserves to have this favour from you," they said, "for he is a lover of our nation; it was he who built our synagogue." So Jesus went with them. But he was not far from the house when the captain sent some friends to tell him, "Do not trouble yourself, sir, I am not fit to have you under my roof, and so I did not consider myself fit even to come to you. Just say the word, and let my servant be cured. For though I am a man under authority myself, I have soldiers under me; I tell one man to go, and he goes, I tell another to come, and he comes, I tell my servant, 'Do this,' and he does it." When Jesus heard this he marvelled at him, and turning to the crowd that followed he said, "I tell you, I have never met faith like this anywhere even in Israel." Then the messengers went back to the house and found the sick servant was quite well.

b). The Widow's Son.

Lk. 7:11-17

It was shortly afterwards that he made his way to a town called Nain¹, accompanied by his disciples and a large crowd. Just as he was near the gate of the town, there was a dead man being carried out; he was the only son of his mother, and she was a widow. A large crowd from the

^aIn Mt.'s account, the captain himself comes and the conversation takes place between the captain and Jesus.

¹Nain was a village twenty-five miles southwest of Capernaum.

town were with her. And when the Lord¹ saw her, he felt pity for her and said to her, "Do not weep." Then he went forward and touched the bier; the bearers stopped, and he said, "Young man, I bid you rise." Then the corpse sat up and began to speak; and Jesus gave him back to his mother. All were seized with awe and glorified God. "A great prophet has appeared among us," they said, "God has visited his people." And this story of Jesus spread through the whole of Judaea and all the surrounding country.

26. Jesus' Estimate of John.

John's disciples reported all this to him *in prison*. So John summoned two of his disciples and sent them to ask the Lord, "Are you the Coming One²? Or are we to look out for someone else?" When the men reached Jesus they said, "John the Baptist has sent us to you to ask if you are the Coming One or if we are to look out for someone else?" Jesus at that moment was healing many people of diseases and complaints and evil spirits; he also bestowed sight on many blind folk. So he replied, "Go and report to John what you have seen and heard; that the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached^a. And blessed is he who is repelled by nothing in me!" When John's mes-

Lk. 7:18-35

Mt. 11:2-19,

28-30

Lk. 16:16

Mt. 11:2

^a Cp. Isaiah 29: 18-19; 35: 5-6; 61: 1.

¹ Luke uses the word "Lord" more frequently than Matthew or Mark. Its use suggests the developing thought concerning Jesus.

² John's question is raised because Jesus is not advancing the Realm of God by the spectacular means John expected him to use. "The Coming One" = the Messiah.

sengers had gone, he proceeded to speak to the crowds about John:

“What did you go out to the desert to see?

A reed swayed by the wind?

Come, what did you go out to see?

A man arrayed in soft robes?

Those who are gorgeously dressed and luxurious live in royal palaces.

Come, what did you go out to see? A prophet?

Yes, I tell you, and far more than a prophet.

This is he of whom it is written^a,

Here I send my messenger before your face,
to prepare the way for you.

*Mt. 11:12-15;
Lk. 16:16*

I tell you, among the sons of women there is none greater than John, and yet the least in the Realm of God is greater than he is. *From the days of John the Baptist till now the Realm of heaven suffers violence, and the violent press into it. For all the prophets and the law prophesied of it until John:—if you care to believe it, he is the Elijah who is to come^b. He who has an ear, let him listen to this.*”

(On hearing this all the people and the taxgatherers acknowledged the justice of God, as they had been baptized with the baptism of John; but the Pharisees and jurists, who had refused his baptism, frustrated God’s purpose for themselves.)

“To what then shall I compare the men of this generation?

What are they like?

Like children sitting in the marketplace and calling to one another,

‘We piped to you and you would not dance,
we lamented and you would not weep.’

^a Malachi 3: 1.

^b Malachi 4: 5.

For John the Baptist has come, eating no
bread and drinking no wine,
and you say, 'He has a devil';
the Son of man has come eating and drinking,
and you say, 'Here is a glutton and a
drunkard,
a friend of taxgatherers and sinners!'

Nevertheless, Wisdom¹ is vindicated by all her
children^a.

Come to me, all who are labouring and bur- Mt. 11:28-30
dened,
and I will refresh you.

Take my yoke upon you and learn from me,
for I am gentle and humble in heart,
and you will find your souls refreshed^b;
my yoke is kindly and my burden light²."

27. The Woman Who Was a Sinner^c.

One of the Pharisees asked him to dinner, and **Lk. 7:36-50**
entering the house of the Pharisee he reclined at
table³. Now there was a woman in the town who
was a sinner, and when she found out that Jesus
was at table in the house of the Pharisee she
brought an alabaster flask of perfume and stood

^a Mt : "by all that she does" (11: 19). ^b Cp. Jeremiah 6: 16.

^c Cp. Mt. 26: 6-16 and Mk. 14: 3-9 (§ 94) for a somewhat
similar incident.

¹ Presumably Wisdom is the wisdom of God to whom John
and Jesus owe their inspiration. This wisdom is vindicated
by those who have the capacity to appreciate it, and see it
at work in the quiet ministry of Jesus.

² These verses vividly contrast the way of Jesus and the con-
ception of religion held by the Pharisees. The Pharisees
burdened men with the minute exactions of the Law. Jesus
gives men the help of a personal allegiance to a sufficient friend.

³ The use of couches on which to recline at table was a custom
borrowed from the Persians and the Greeks.

behind him at his feet in tears¹; her tears began to wet his feet, so she wiped them with the hair of her head, pressed kisses on them, and anointed them with the perfume. When his host the Pharisee noticed this, he said to himself, "If he was a prophet he would know what sort of a woman this is who is touching him²; for she is a sinner." Then Jesus addressed him. "Simon," he said, "I have something to say to you." "Speak, teacher," he said. "There was a money-lender who had two debtors; one owed him fifty pounds, the other five. As they were unable to pay, he freely forgave them both. Tell me, now, which of them will love him most?" "I suppose," said Simon, "the man who had most forgiven." "Quite right," he said. Then turning to the woman he said to Simon, "You see this woman? When I came into your house,

you never gave me water for my feet³,
while she has wet my feet with her tears
and wiped them with her hair;

you never gave me a kiss⁴,
while ever since she came in she has kept
pressing kisses on my feet;

you never anointed my head with oil⁵,
while she has anointed my feet with perfume.

Therefore I tell you, many as her sins are, they are forgiven, for her love is great; whereas he to whom little is forgiven has but little love."

¹ Oriental hospitality made it possible for anyone to enter a house and look on while a meal was in progress.

² A prophet was supposed to have special insight into character.

³ Simon had been remiss in the duties of a host. The use of sandals made necessary some provision for removing the dust of the road from a traveller's feet.

⁴ The kiss is the ordinary salutation of respect in the East.

⁵ Anointing with oil was an exceptional honor offered a guest.

And he said to her, "Your sins are forgiven." His fellow guests began to say to themselves, "Who is this, to forgive even sins?" But he said to the woman, "Your faith has saved you; go in peace."

28. A Preaching Tour.

Shortly afterwards he went travelling from one town and village to another preaching and telling the good news of the Reign of God; he was accompanied by the twelve and by some women who had been healed of evil spirits and illnesses, Mary called Magdalene (out of whom seven daemons had been driven), Joanna the wife of Chuza the chancellor of Herod, Susanna, and a number of others, who ministered to him out of their means. **Lk. 8:1-3**

29. Further Conflict with the Scribes.

a). Alliance with Satan.

Then they went indoors, but the crowd gathered again, so that it was impossible even to have a meal. And when his family heard this, they set out to get hold of him, for what they said was, "He is out of his mind." **Mt. 12:22-37**
Mk. 3:19-30
Lk. 11:14-23
Lk. 12:10
Mk. 3:19-21

Then a blind and dumb demoniac was brought to him, and he healed him, so that the dumb man spoke and saw. And all the crowds were amazed; they said, "Can this be the Son of David?" But when the Pharisees and the scribes who had come down from Jerusalem heard of it they said, "This fellow only casts out daemons by Beelzebul² the

¹ A Messianic title.

² Beelzebul is not considered the chief of the daemons by Mark. It is rather a term of reproach, or the name of the daemon with whom Jesus was supposed to be possessed.

prince of daemons." As Jesus knew what they were thinking, he said to them,

Mk. 3:23

"How can Satan cast out Satan?

Any realm divided against itself comes to ruin,

any city or house divided against itself will never stand;

and if Satan casts out Satan, he is divided against himself;

how then can his realm stand?

Besides, if I cast out daemons by Beelzebul, by whom do your sons cast them out?

Thus they will be your judges.

But if I cast out daemons by the Spirit of God,

then the Reign of God has reached you already.

Why, how can anyone enter the strong man's house and plunder his goods, unless he first of all binds the strong man? Then he can plunder his house.

He who is not with me is against me,

and he who does not gather with me scatters.

I tell you therefore, men will be forgiven any sin and blasphemy,

but they will not be forgiven for blaspheming the Spirit.

Whoever says a word against the Son of man will be forgiven,

but whoever speaks against the holy Spirit will never be forgiven,

neither in this world nor in the world to come,

Mk. 3:29-30

he is guilty of an eternal sin."

(This was because they said, "He has an unclean spirit.")

“Either make the tree good and its fruit good,
or make the tree rotten and its fruit rotten;
for the tree is known by its fruit.

You brood of vipers, how can you speak good
when you are evil?

For the mouth utters what the heart is full
of.

The good man brings good out of his good
store,

and the evil man brings evil out of his store
of evil^a.

I tell you, men will have to account on the day
of judgment for every light word they utter;
for by your words you will be acquitted,
and by your words you will be condemned.”

b). Request for a Sign.

Then some of the scribes and Pharisees said to him, “Teacher, we would like to have some Sign from you.” He replied to them,

Mt. 12:38-45

Lk. 11:24-32

“It is an evil and disloyal generation that
craves a Sign,

but no Sign will be given to it except the
Sign of the prophet Jonah^b;

for as Jonah was three days and three
nights in the belly of the whale^c,

so the Son of man will be three days and
three nights in the heart of the earth^d.

The men of Ninive will rise at the judgment
with this generation and condemn it;

for when Jonah preached they did
repent^b,

and here is One greater than Jonah.

^a Cp. Lk. 6:43-45 (§ 24, i). ^b Jonah 3:1-10. ^c Jonah 1:17.

^d Lk.: “For as Jonah was a Sign to the Ninivites, so shall the Son of man be to this generation” (11:30).

The queen of the South will rise at the judgment with this generation and condemn it;

for she came from the ends of the earth to listen to the wisdom of Solomon^a, and here is One greater than Solomon.

When an unclean spirit leaves a man, it roams through dry places in search of refreshment and finds none. Then it says, 'I will go back to the house I left,' and when it comes it finds the house vacant, clean, and all in order. Then it goes off to fetch seven other spirits worse than itself; they go in and dwell there, and the last state of that man is worse than the first. This is how it will be with the present evil generation."

30. Jesus' Family Seek Him.

Mk. 3:31-35

Mt. 12:46-50

Lk. 8:19-21

Mt. 12:46

While he was still speaking to the crowds, then came his brothers and his mother, and standing outside they sent to call him; there was a crowd sitting round him, and he was told, "Here are your mother and brothers and sisters wanting you outside." He replied, "Who are my mother and my brothers?" And glancing at those who were sitting round him in a circle he said, "There are my mother and my brothers! Whosoever does the will of God, that is my brother and sister and mother."

31. Teaching by Parables.

a). The Sower.

Mk. 4:1-12

Mt. 13:1-17

Lk. 8:4-10

Once more he proceeded to teach by the seaside, and a huge crowd gathered round him; so he entered a boat on the sea and sat down, while all

^a I Kings 10: 1-3.

the crowd stayed on shore. He gave them many lessons in parables¹, and said to them in the course of his teaching: "Listen, a sower went out to sow, and as he sowed it chanced that some seed fell on the road, and *was trampled down and* the birds *Lk. 8:5* came and ate it up; some other seed fell on stony soil where it had not much earth, and it shot up at once because it had no depth of earth, but when the sun rose it got scorched and withered away, because it had no root; some other seed fell among thorns, and the thorns sprang up and choked it, so it bore no crop; some other seed fell on good soil and bore a crop that sprang up and grew, yielding at the rate of thirty, sixty, and a hundredfold." He added, "Anyone who has ears to hear, let him listen to this."

When he was by himself his adherents and the twelve asked him about the parable, and he said to them: "The open secret of the Realm of God is granted to you, but these outsiders get everything by way of parables, so that

for all their seeing they may not perceive,
and for all their hearing they may not under-
stand,

lest they turn and be forgiven.

In their case the prophecy of Isaiah is being fulfilled^a: Mt. 13:14-17

*You will hear and hear but never understand,
You will see and see but never perceive.*

^a Isaiah 6: 9-10.

¹ The parable is a new method of teaching for Jesus. A parable is a story which expresses spiritual truths in terms of natural life. It reveals its message only to those who take time to consider it. The use of the parable enabled Jesus to sift out of the crowds those who were in earnest about his real message and purpose.

*For the heart of this people is obtuse,
 their ears are heavy of hearing,
 their eyes they have closed,
 lest they see with their eyes and hear with
 their ears,
 lest they understand with their heart and
 turn again, and I cure them.
 But blessed are your eyes, for they see,
 and your ears, for they hear!
 I tell you truly, many prophets and good men
 have longed to see what you see,
 but they have not seen it;
 and to hear what you hear,
 but they have not heard it^a."*

b). The Sower Explained.

Mk. 4:13-25

Mt. 13:18-23

Lk. 8:11-18

Lk. 8:11

Mt. 13:19

Lk. 8:13

Lk. 8:14

And he said to them, "You do not understand this parable? Then how are you to understand the other parables? The sower sows the word. (*The seed is the word of God.*) As for those 'on the road,' when the seed is sown there—as soon as they hear it *and do not understand it*, Satan at once comes and carries off the word sown within them. Similarly those who are sown 'on stony soil' are the people who on hearing the word accept it with enthusiasm; but they have no root in themselves, they do not last; the next thing is that when the word brings trouble or persecution *or in the hour of trial*, they are at once repelled. Another set are those who are sown 'among thorns'; they listen to the word, but the worries of the world and the delight of being rich *and the pleasures of life* and all the other passions come in to choke the word; so it proves unfruitful. As for those who are sown

^a Cp. Lk. 10: 23-24 (§ 53).

‘on good soil,’ these are the people who listen to the word *in a good and sound heart and understand* *Lk. 8:15* *it and take it in and bear fruit at the rate of* *Mt. 13:23* *thirty, sixty, and a hundredfold.”*

He also said to them,

“Is a lamp brought to be placed under a bowl or a bed?

Is it not to be placed upon the stand^a?

Nothing is hidden except to be disclosed,
nothing concealed except to be revealed.

If anyone has an ear to hear, let him listen to this.” Also he said to them, “Take care what you hear; the measure you deal out to others will be dealt out to yourselves, and you will receive extra.

For he who has, to him shall more be given;
while as for him who has not, from him shall
be taken even what he has.”

c). The Wheat and the Weeds.

He put another parable before them. “The **Mt. 13:24-30** Realm of heaven¹,” he said, “is like a man who sowed good seed in his field, but while men slept his enemy came and resowed weeds among the wheat and then went away. When the blade sprouted and formed the kernel, then the weeds appeared as well. So the servants of the owner went to him and said, ‘Did you not sow good seed in your field, sir? How then does it contain weeds?’ He said to them, ‘An enemy has done this.’ The servants said to him, ‘Then would you like us to go and gather them?’ ‘No,’ he said, ‘for you might root up the wheat when you

^a Cp. Mt. 5:15 and Lk. 11:33 (§ 24, b).

¹ Mt.’s “Realm of heaven” is the equivalent of the “Realm of God” of Mk. and Lk. They are interchangeable terms.

were gathering the weeds. Let them both grow side by side till harvest; and at harvest-time I will tell the reapers to gather the weeds first and tie them in bundles to be burnt, but to collect the wheat in my granary.' ”

d). Unnoticed Growth.

Mk. 4:26-34

Mt. 13:31-35

Lk. 13:18-21

And he said, “It is with the Realm of God¹ as when a man has sown seed on earth; he sleeps at night and rises by day, and the seed sprouts and shoots up—he knows not how. (For the earth bears crops by itself, the blade first, the ear of corn next, and then the grain full in the ear.) But whenever the crop is ready, he has the sickle put in at once, as harvest has come^a.”

He said also,

“To what can we compare the Realm of God?
how are we to put it in a parable?

It is like a grain of mustard-seed—less than any seed on earth when it is sown on earth; but once sown it springs up to be larger than any plant, throwing out such big branches that the wild birds can roost under its shadow.”

Mt. 13:33

He told them another parable. “The Realm of heaven,” he said, “is like dough which a woman took and buried in three pecks of flour, till all of it was leavened.”

Mt. 13:35

In many a parable like this he spoke the word to them, so far as they could listen to it; he never spoke to them except by way of parable, to fulfil what had been said by the prophet^b,

I will open my mouth in parables,

I will speak out what has been hidden since the foundation of the world.

^a Cp. Joel 3: 13.

^b Psalm 78: 2.

¹See note on “Realm of heaven,” p. 55.

But in private he explained everything to his own disciples.

e). The Wheat and the Weeds Explained.

Then he left the crowds and went indoors. And his disciples came up to him saying, "Explain to us the parable of the weeds in the field." So he replied, "He who sows the good seed is the Son of man; the field is the world; the good seed means the sons of the Realm; the weeds are the sons of the evil one; the enemy who sowed them is the devil; the harvest is the end of the world, and the reapers are the angels. Well then, just as the weeds are gathered and burnt in the fire, so will it be at the end of the world; the Son of man will despatch his angels, and they will gather out of his Realm all who are hindrances and who practise iniquity, and throw them into the furnace of fire; there men will wail and gnash their teeth. Then the just will shine like the sun in the Realm of their Father. He who has an ear, let him listen to this.

Mt. 13:36-43

f). Other Parables of the Realm.

The Realm of heaven is like treasure hidden in a field; the man who finds it hides it and in his delight goes and sells all he possesses and buys that field.

Mt. 13:44-53

Again, the Realm of heaven is like a trader in search of fine pearls; when he finds a single pearl of high price, he is off to sell all he possesses and buy it.

Again, the Realm of heaven is like a net which was thrown into the sea and collected fish of every sort. When it was full, they dragged it to the beach and sitting down they gathered the good fish into vessels but flung away the bad. So will

it be at the end of the world. The angels will go out and separate the evil from among the just and fling them into the furnace of fire; there men will wail and gnash their teeth.

Have you understood all this?" They said to him, "Yes." So he said to them, "Well then, every scribe who has become a disciple of the Realm of heaven is like a householder who produces what is new and what is old from his stores."

32. A Storm Stilled.

Mk. 4:35-41

Mt. 8:18-27

Lk. 8:22-25

Mt. 8:18

That same day when evening came *and he saw crowds round him*, he said to them, "Let us cross to the other side"; so, leaving the crowd, they took him just as he was in the boat, accompanied by some other boats. But a heavy squall of wind¹ came on, and the waves splashed into the boat, so that the boat filled. He was sleeping on the cushion in the stern, so they woke him up saying, "Teacher, are we to drown, for all you care^a?" And he woke up, checked the wind, and told the sea, "Peace, be quiet." The wind fell and there was a great calm. Then he said to them, "Why are you afraid like this? Have you no faith yet?" But they *marvelled and* were overawed and said to each other, "Whatever can he be, when the very wind and sea obey him?"

Mt. 8:27

33. A Series of Healings.

a). The Gerasene Demoniac.

Mk. 5:1-20

Mt. 8:28-34

Lk. 8:26-39

Lk. 8:26-27

Then they reached the opposite side of the sea, the country of the Gerasenes^b *on the shore facing*

^a Mt.: "Help, Lord, we are drowning!" (8: 25). ^b Mt.: "the Gadarenes" (8: 28). Lk.: "the Gergesenes" (8: 26).

¹ The Sea of Galilee is subject to violent squalls which rise quickly and as suddenly die down.

*Galilee*¹. And as soon as he stepped out of the boat a man from the tombs came to meet him, a man *from the town* with an unclean spirit^a who dwelt among the tombs, *so violent that nobody could pass along the road there*. By this time no one could bind him, not even with a chain, for he had often been bound with fetters and chains and had snapped the chains and broken the fetters—nobody could tame him. *For a long time he had worn no clothing*. All night and day among the tombs and the hills he shrieked and gashed himself with stones. On catching sight of Jesus from afar he ran and knelt before him, shrieking aloud, "Jesus, son of God most High, what business have you with me? By God, I adjure you, do not torture me." (For he had said, "Come out of the man, you unclean spirit.") Jesus asked him, "What is your name?" "Legion²," he said, "there is a host of us." And they begged him earnestly not to send them out of the country. Now a large drove of swine³ was grazing there on

Mt. 8:28

Lk. 8:27

^a Mt. alone says there were two men (8:28).

¹ Two sections have been identified as the country of the Gerasenes. On the northeast coast of the Sea of Galilee was the town of Gerasa. The city of Gadara is near the southeast coast. There is doubt as to which of these cities is meant. In either case the town seems to be back a bit from the shore and to be approached by a road along whose sides were cave-like tombs cut out of the rock.

² Every daemon was supposed to have a name. Corresponding with each name were certain other names or phrases which the daemon could not abide. The repetition of this charmed name drove the daemon away. The exorcist's first task was to find out the name of the daemon with which he was dealing, and then he could drive the daemon out by using the corresponding name. This man was possessed by not one but many daemons. Recall Mary of Magdala who had seven daemons. Lk. 8:2 (§28). ³ The population of this side of the sea must have been of mixed character. People who kept so many swine could not have been strict Jews.

the hillside; so the spirits begged him saying, "Send us into the swine, that we may enter them." And Jesus gave them leave. Then out came the unclean spirits and entered the swine, and the drove rushed down the steep slope into the sea (there were about two thousand of them) and in the sea they were drowned.

The herdsmen fled and reported it to the town and the hamlets. So the people came to see what had happened, and when they reached Jesus they saw the lunatic sitting down, clothed and in his sober senses—the man who had been possessed by 'Legion.' That frightened them. And those who had seen it related to them what had happened to the lunatic and the swine. Then they began begging Jesus to leave their district, *they were so seized with terror*. As he was stepping into the boat the lunatic begged that he might accompany him; but he said, "Go home to your own people, and report to them all the Lord has done for you and how he took pity on you." So he went off and began to proclaim throughout Decapolis all that Jesus had done for him; it made everyone astonished.

Lk. 8:37

b). Jairus' Daughter.

c). A Woman With a Hemorrhage.

Mk. 5:21-43

Mt. 9:1, 18-26

Lk. 8:40-56

Lk. 8:40

Now when Jesus had crossed in the boat to the other side again, a large crowd gathered round him *and welcomed him; they were all looking out for him*; so he remained beside the sea^a.

A president of the synagogue called Jairus came up, and on catching sight of him fell at his feet with earnest entreaties. "My little girl is dying," he said, "do come and lay your hands on her that

^a Mt.: "he crossed over to his own town" (9:1).

she may recover and live." So Jesus went away with him.

Now a large crowd followed him; they pressed round him. And there was a woman who had had a hemorrhage¹ for twelve years—she had suffered a great deal under a number of doctors and had spent all her means but was none the better; in fact she was rather worse. She heard about Jesus, got behind him in the crowd, and touched his robe; "If I can touch even his clothes," she said to herself, "I will recover." And at once the hemorrhage stopped, and she felt in her body that she was cured of her complaint. Jesus was at once conscious that some healing virtue had passed from him, so he turned round in the crowd and asked, "Who touched my clothes?" His disciples said to him, "You see the crowd are pressing round you, and yet you ask, 'Who touched me?'" But he kept looking round to see who had done it, and the woman, knowing what had happened to her, came forward in fear and trembling and fell down before him, telling him all the truth. He said to her, "Daughter, *Courage*, your faith has made you well; go in peace and be free from your complaint." *And the woman was well from that hour.*

Mt. 9:22

He was still speaking when a message came from the house of the synagogue-president, "Your daughter is dead. Why trouble the teacher to come any further?" Instantly Jesus ignored the remark and told the president, "Have no fear, only believe *and she shall get well.*" He would not allow anyone to accompany him except Peter and James and John the brother of James.

Lk. 8:50

¹ Such an affliction was a disgrace since disease was commonly thought to be the result of sin. A long continuing disease suggested great sin.

Mt. 9:23

Lk. 8:53

Mt. 9:26

So they reached the president's house, where he saw *the flute-players*¹ and a tumult of people wailing and making shrill laments; and on entering he asked them, "Why make a noise and wail? The child is not dead but asleep." They laughed at him *knowing that she was dead*. However, he put them all outside and taking the father and mother of the child as well as his companions he went in to where the child was lying; then he took the child's hand and said to her, "Talitha koum"—which may be translated, "Little girl, I am telling you to rise." The girl got up at once and began to walk (she was twelve years old); and at once they were lost in utter amazement. But he strictly forbade them to let anyone know about it, and told them to give her something to eat. *The report of this went all over the country.*

d). The Blind and the Dumb.

Mt. 9:27-34

As Jesus passed along from there, he was followed by two blind men who shrieked, "Son of David, have pity on us!" When he went indoors the blind men came up to him, and Jesus asked them, "Do you believe I can do this?" They said, "Yes, sir." Then he touched their eyes and said, "As you believe, so your prayer is granted," and their eyes were opened. Jesus sternly charged them, "See, nobody is to know of this." But they went out and spread the news of him all over that country. As they went out, a dumb man was brought to him, who was possessed by a daemon, and when the daemon had been cast out, the dumb man spoke. Then the crowd marvelled; they said, "Such a thing has never been seen in Israel!"

¹ These were hired mourners. "Even the poorest in Israel will provide two flutes and a wailer."

34. Rejection at Nazaret ^a.

Leaving there he went to his native place, followed by his disciples. When the sabbath came, he began to teach in the synagogue, and the large audience was astounded. "Where did he get all this?" they said. "What is the meaning of this wisdom he is endowed with? And these miracles, too, that his hands perform! Is this not the joiner, the son of Mary and the brother of James and Joses and Judas and Simon? Are not his sisters settled here among us?" So they were repelled by him. Then Jesus said to them, "A prophet never goes without honour except in his native place and among his kinsfolk and in his home." There he could not do any miracle, beyond laying his hands on a few sick people and curing them. He was astonished at their lack of faith.

Mk. 6:1-6

Mt. 13:54-58

35. The Mission of the Twelve ^b.

a). The Occasion.

Then Jesus made a tour through all the towns and villages, teaching in their synagogues, preaching the gospel of the Reign, and healing every disease and complaint. As he saw the crowds he was moved with pity for them; they were harassed and dejected, like sheep without a shepherd. Then he said to his disciples, "The harvest is rich, but the labourers are few; so pray the Lord of the harvest to send labourers to gather his harvest."

Mt. 9:35-10:1

Mk. 6: 6-9

Lk. 9:1

And summoning his twelve disciples he gave them power over unclean spirits, power to cast

^a Cp. also Lk. 4: 16-30 (§ 15).

^b Cp. "The Mission of the Seventy," Lk. 10: 1-24 (§ 53).

Mk. 6:8-9

them out and also to heal every disease and every ailment, *and ordered them to take nothing but a stick for the journey, no bread, no wallet, no coppers in their girdle; they were to wear sandals, but not to put on two shirts, he said*¹.

b). Instructions.

Mt. 10:5-33

Mk. 6:10-11

Lk. 9:2-5

Lk. 12:1-9, 11-12

These twelve men Jesus despatched with the following instructions, "Do not go among the Gentiles and do not enter a Samaritan town², rather make your way to the lost sheep of the house of Israel. And preach as you go, tell men, 'The Reign of heaven is near.' Heal the sick, raise the dead, cleanse lepers, cast out daemons; give without paying, as you have got without paying; you are not to take gold or silver or coppers in your girdle, nor a wallet for the road, nor two shirts, nor sandals, nor stick—the workman deserves his rations. Whatever town or village you go into, find out a deserving inhabitant and stay with him till you leave.

When you enter the house, salute it;
if the household is deserving.

let your peace rest on it;
but if the household is undeserving,
let your peace return to you.

Whoever will not receive you or listen to your message, leave that house or town and shake off the very dust from your feet. I tell you truly, on the day of judgment it will be more bearable

¹ These instructions indicate that Jesus' idea was simplicity and speed. They were to go unhindered and in perfect faith, dressed as a king's messenger or runner would be dressed.

² The Jews were expecting a "Reign of heaven." They would more readily listen to its announcement. No explanation or argument would be needed. The disciples could thus cover more territory.

for Sodom and Gomorra¹ than for that town. I am sending you out like sheep among wolves; so be wise like serpents and guileless like doves.

When they persecute you in one town, flee to the next; truly I tell you, you will not have covered the towns of Israel before the Son of man arrives.

A scholar is not above his teacher,
nor a servant above his lord;
enough for the scholar to fare like his teacher,
and the servant like his lord^a.

If men have called the master of the house
Beelzebul,
how much more will they miscall his servants!

Fear them not:—

nothing is veiled that shall not be revealed,
or hidden that shall not be known;
what I tell you in the dark, you must utter
in the open,
what you hear in a whisper you must
proclaim on the housetop.

Have no fear of those who kill the body but
cannot kill the soul:
rather fear Him who can destroy both soul
and body in Gehenna.

Are not two sparrows sold for a farthing?
Yet not one of them will fall to the ground
unless your Father wills it.

The very hairs on your head are all numbered;
fear not, then, you are worth far more than
sparrows!

^a Cp. Lk. 6: 40 (§ 24, h).

¹ Ancient cities by the Dead Sea destroyed, as the record puts it, on account of their great wickedness.

Everyone who will acknowledge me before men,

I will acknowledge him before my Father in heaven;

and whoever will disown me before men,

I will disown him before my Father in heaven.

c). Conditions of Discipleship^a.

Mt. 10:34-11:1

Mk. 6:12-13

Lk. 12:49-53

Lk. 9:6

Lk. 12:49-50.

I have come to throw fire on earth.

Would it were kindled already!

I have a baptism to undergo.

How I am distressed till it is all over!

Do not imagine I have come to bring peace on earth;

I have not come to bring peace but a sword.

I have come to set a man against his father,

a daughter against her mother,

a daughter-in-law against her mother-in-law;

yes, a man's own household will be his enemies^b.

He who loves father or mother more than me is not worthy of me;

he who loves son or daughter more than me is not worthy of me:

he who will not take his cross and follow after me

is not worthy of me.

He who has found his life will lose it,

and he who loses his life for my sake will find it.

He who receives you receives me,

and he who receives me receives Him who sent me.

^a Cp. Lk. 14:26-27 (§ 65); 17:33 (§ 71); Mk. 8:34-35 etc. (§ 45). ^b Micah 7:6.

He who receives a prophet because he is a prophet,

will receive a prophet's reward;

he who receives a good man because he is good,

will receive a good man's reward.

And whoever gives one of these little ones even a cup of cold water because he is a disciple,

I tell you, he shall not lose his reward."

*So they went out from village to village and preached repentance; also they cast out a number of daemons and cured a number of sick people by anointing them with oil*¹. *Mk. 6:12-13*
Lk. 9:6

After finishing these instructions to his twelve disciples, Jesus removed from there to teach and preach among their towns.

36. Interest of Herod.

Now this came to the hearing of king Herod **Mk. 6:14-29**
the tetrarch, for the name of Jesus had become well *Mt. 14:1-12*
known; people said, "John the Baptizer has risen *Lk. 9:7-9*
from the dead, that is why miraculous powers *Mt. 14:1*
are working through him"; others said, "It is
Elijah," others again, "It is a prophet, like one
of the old prophets." But when Herod heard of
it he said *to his servants*, "John has risen, the *Mt. 14:2*
John I beheaded." For this Herod had sent and
arrested John and bound him in prison on account
of his marriage to Herodias the wife of his brother
Philip²; John had told Herod, "You have no
right to your brother's wife." Herodias had a

¹ Anointing with oil was a frequent specific in ordinary medical practice.

² Herod had divorced his own wife and had married his brother's wife while Philip was still living. This contravened the Levitical law. Leviticus 18: 16; 20: 21.

grudge against him; she wanted him killed but she could not manage it, for Herod stood in awe of John, knowing he was a just and holy man; so he protected John—he was greatly exercised when he listened to him, still he was glad to listen to him. Then came a holiday, when Herod held a feast on his birthday for his chief officials and generals and the notables of Galilee. The daughter of Herodias went in and danced to them¹, and Herod and his guests were so delighted that the king said to the girl, “Ask anything you like and I will give you it.” He swore to her, “I will give you whatever you want, were it the half of my realm.” So she went out and said to her mother, “What am I to ask?” “John the Baptist’s head,” she answered. Then she hurried in at once and asked the king, saying, “I want you to give me this very moment John the Baptist’s head on a dish.” The king was very vexed, but for the sake of his oaths and his guests he did not like to disappoint her; so the king at once sent one of the guard with orders to bring his head. The man went and beheaded him in the prison, brought his head on a dish, and gave it to the girl; and the girl gave it to her mother. When his disciples heard of it they went and fetched his body and laid it in a tomb. *Then they went and reported it to Jesus.*

Mt. 14:12

37. Feeding the Multitude.

Mk. 6:30-46

Mt. 14:13-23

Lk. 9:10-17

Now the apostles gathered to meet Jesus and reported to him all they had done and taught. And he said to them, “Come away to some lonely

¹ Such dancing was usually done by licentious professionals. It was unprecedented for a respectable woman of rank to perform on such occasions.

spot and get a little rest" (for there were many people coming and going, and they could get no time even to eat). So they went away privately in the boat to a lonely spot^a. However a number of people who saw them start and recognized them, got to the place before them by hurrying there on foot from all the towns. So when Jesus disembarked he saw a large crowd, and out of pity for them, as they were like sheep without a shepherd, *he welcomed them, spoke to them of the Reign of God and proceeded to teach them at length. And he cured those who needed to be healed.* Lk. 9:11

Then, as the day was far gone, his disciples came up to him, saying, "It is a desert place and the day is now far gone; send them off to the farms and villages round about to buy some food for themselves." He replied, "Give them some food, yourselves." They said, "Are we to go and buy ten pounds' worth of food and give them that to eat?" He said, "How many loaves have you got? Go and see." When they found out they told him, "Five, and two fish." Then he gave orders that they were to make all the people lie down in parties on the green grass; so they arranged themselves in groups of a hundred and of fifty. And he took the five loaves and the two fish, and looking up to heaven he blessed them, broke the loaves in pieces which he handed to the disciples to set before them, and divided the two fish among them all. They all ate and had enough; besides, the fragments of bread and of fish which were picked up filled twelve baskets. (The number of men who ate the loaves was five thousand^b.)

Then he made the disciples at once embark in the boat and cross before him towards Bethsaida,

^a Lk.: "to a town called Bethsaida" (9: 10). ^b Mt.: "five thousand apart from the women and children" (14: 21).

Mt. 14:23 while he dismissed the crowd¹; and after saying goodbye to them he went up the hill *by himself* to pray.

38. Walking on the Sea.

Mk. 6:47-56 Now when evening came the boat was [far out] in the middle of the sea, and he was on the land alone; but when he saw them buffeted as they rowed (for the wind was against them) he went to them about the fourth watch of the night walking on the sea. He meant to pass them, but when they saw him walking on the sea they thought it was a ghost and shrieked aloud—for they all saw him and were terrified. Then he spoke to them at once; “Courage,” he said, “it is I, have no fear.”

Mt. 19:28-31 *Peter answered him, “Lord, if it is really you, order me to come to you on the water.” He said, “Come.” Then Peter got out of the boat and walked over the water on his way to Jesus; but when he saw the strength of the wind he was afraid and began to sink. “Lord,” he shouted, “save me.” Jesus at once stretched his hand out and caught him, saying, “How little you trust me! Why did you doubt?” And he got into the boat beside them, and the wind dropped. They were utterly astounded, for they had not understood the lesson of the loaves; their minds were dull. And the men in the boat worshipped him, saying, “You are certainly God’s Son.”*

Mt. 14:33

On crossing over they came to land at Genne-saret² and moored to the shore. And when they

¹ This is a strong expression. That Jesus had to “compel” his disciples to go and that he spent a long time alone in prayer suggests how critical was the situation arising out of the feeding of the thousands. ² Gennesaret was a fertile plain on the west side of the lake just south of Capharnahum. It is several miles south of Bethsaida, their starting point, indicating how far they had been blown out of their course.

had disembarked, the people at once recognized Jesus; they hurried round all the district and proceeded to carry the sick on their pallets wherever they heard that he was; whatever village or town or hamlet he went to, they would lay their invalids in the marketplace, begging him to let them touch even the tassel of his robe—and all who touched him recovered.

39. Controversy with Pharisees.

Ceremonial Defilement.

Now the Pharisees gathered to meet him, with some scribes who had come from Jerusalem. They noticed that some of his disciples ate their food with "common" (that is, unwashed) hands. (The Pharisees and all the Jews decline to eat till they wash their hands up to the wrist, in obedience to the tradition of the elders; they decline to eat what comes from the market till they have washed it; and they have a number of other traditions¹ to keep about washing cups and jugs and basins [and beds].) Then the Pharisees and scribes put this question to him, "Why do your disciples not follow the tradition of the elders? Why do they take their food with 'common' hands?" He said to them, "Isaiah made a grand prophecy about you hypocrites—as it is written^a,

Mk. 7:1-23

Mt. 15:1-20

This people honours me with their lips,
but their heart is far away from me:
vain is their worship of me,
for the doctrines they teach are but human
precepts.

^a Isaiah 29: 13.

¹ The Traditions were originally footnotes applying laws to specific situations. Gradually they came to equality with the law and later sometimes superseded the law itself.

You drop what God commands and hold to human tradition. Yes, forsooth," he added, "you set aside what God commands, so as to maintain your own tradition. Thus, Moses said^a, Honour your father and mother, and, He who curses his father or mother is to suffer death. But you say that if a man tells his father or mother, 'This money might have been at your service, but it is Korban (that is, dedicated to God), he is exempt, so you hold, from doing anything for his father or mother. That is repealing the word of God in the interests of the tradition which you keep up. And you do many things like that.'" Then he called the crowd to him again and said to them, "Listen to me, all of you, and understand this:—

nothing outside a man can defile him by entering him;

it is what comes from him that defiles him.

If anyone has ears to hear, let him listen to this."

Mt. 15: 12-14

Then the disciples came up and said to him, "Do you know that the Pharisees have taken offence at what they hear you say?" He replied, "Any plant that my heavenly Father has not planted will be rooted up. Let them alone; they are blind guides of the blind, and if one blind man leads another, both of them will fall into a pit."^b

Now when he went indoors away from the crowd, his disciples asked him the meaning of this parabolic saying. He said to them, "So you do not understand, either? Do you not see how nothing outside a man can defile him by entering him? It does not enter his heart but his belly and passes from that into the drain" (thus he

^a Exodus 20: 12; Deuteronomy 5: 16; Exodus 21: 17; Leviticus 20: 9. ^b Cp. Lk. 6: 39 (§ 24, h).

pronounced all food clean). "No," he said, "it is what comes from a man, that is what defiles him. From within, from the heart of man, the designs of evil come: sexual vice, stealing, murder, adultery, lust, malice, deceit, sensuality, envying, slander, arrogance, recklessness, all these evils issue from within and they defile a man. *A Mt. 15:20 man is not defiled by eating with hands unwashed*¹!"

¹ This is the final break with the Pharisees. Jesus here says that some parts of the ancient Jewish law were of only temporary value, that men must judge the law in the light of their experience and understanding. To those who were legalistic literalists this was the ultimate heresy. So definite is this break that Jesus is compelled to leave Galilee.

III. THE EXILE. THE SUPREME CRISIS OF THE MINISTRY.

40. The Syro-Phœnician Woman.

Mk. 7:24-30

Mt. 15:21-28

Mt. 15:22-25

Mt. 15:27-28

Leaving there, he went away to the territory of Tyre and Sidon¹. He went into a house and wished no one to know of it, but he could not escape notice; a woman heard of him, whose daughter had an unclean spirit, and she came in and fell at his feet (the woman was a pagan², of Syrophœnician birth^a) begging him to cast the daemon out of her daughter *and wailed*, "*Have pity on me, Lord, O Son of David! My daughter is cruelly possessed by a daemon.*" But he made no answer to her. Then his disciples came up and pressed him, saying, "*Send her away, she is wailing behind us.*" He replied, "*It was only to the lost sheep of the house of Israel that I was sent.*" But she came and knelt before him, saying, "*Lord, do help me.*" He said to her, "*Let the children be satisfied first of all; it is not fair to take the children's bread and throw it to the dogs.*" She answered him, "*No, sir, but under their master's table the dogs do pick up the children's crumbs.*" He said to her, "*O woman, you have great faith. Well, go your way; your prayer is granted as you wish; the daemon has left your daughter, since you have said that.*" So she went home and found the child lying in bed and the daemon gone from her.

^a Mt.: "a woman of Canaan" (15: 22).

¹ Forty to fifty miles to the northwest.

² Pagan in the sense of non-Jew. A Phœnician from Syria.

41. Many Healings.

He left the territory of Tyre again and passed through Sidon to the sea of Galilee, crossing the territory of Decapolis¹. And a deaf man who stammered was brought to him, with the request that he would lay his hand on him. So taking him aside from the crowd by himself, he put his fingers into the man's ears, touched his tongue with saliva², and looking up to heaven with a sigh he said to him, "Ephphatha" (which means, Open). Then his ears were [at once] opened and his tongue freed from its fetter—he began to speak correctly. Jesus forbade them to tell anyone about it, but the more he forbade them the more eagerly they made it public; they were astounded in the extreme, saying, "How splendidly he has done everything! He actually makes the deaf hear and the dumb speak!"

Mk. 7:31-37

Mt. 15:29-31

And large crowds came to him bringing the lame, and the blind, the dumb, the maimed, and many others; they laid them at his feet, and he healed them. This made the crowd wonder, to see dumb people speaking, the lame walking, and the blind seeing.

Mt. 15:30-31

42. The Multitude Fed Again.

In those days, when a large crowd had again gathered and when they had nothing to eat, he called his disciples and said to them, "I am sorry for the crowd; they have been three days with me now, and they have nothing to eat. If I send

Mk. 8:1-10

Mt. 15:32-39

¹ Jesus goes still further north, then returns in a roundabout way to the southeast coast of the Sea of Galilee.

² A sign language by which Jesus gets into communication with this unfortunate man.

them home without food they will faint on the road. Besides, some of them have come a long way." His disciples replied, "Where can one get loaves to satisfy them in a desert spot like this?" He asked them, "How many loaves have you got?" They said, "Seven." So he ordered the crowd to recline on the ground, and taking the seven loaves he gave thanks, broke them, and gave them to his disciples to serve out. They served them out to the crowd, and as they also had a few small fish, he blessed them too and told the disciples to serve them out as well. So the people ate and were satisfied, and they picked up seven baskets of fragments which were left over. (There were about four thousand of them^a.) Then he sent them away, embarked at once in the boat with his disciples, and went to the district of Dalmanutha^{b 1}.

43. The Pharisees Again.

Mk. 8:11-21
Mt. 16:1-12
Mt. 16:1

Now the Pharisees *and Sadducees*² came out and started to argue with him, asking him for a Sign from heaven, by way of tempting him. But he sighed in spirit and said,

^a Mt.: "four thousand apart from the children and the women" (15: 38).

^b Mt.: "to the territory of Magadan" (15: 39).

¹ Dalmanutha is not mentioned elsewhere. Probably a village at the southern edge of the plain of Gennesaret.

² The Sadducees appear for the first time. They belonged to an aristocratic party, more interested in the affairs of state than in religion. They maintained that the books of Moses alone were sacred, that traditions were not binding, that there was no resurrection of the body and they rejected the idea of angels. They considered themselves to be the real conservatives in religion, accepting only the Law and not the "traditions" as authoritative.

“Why does this generation demand a Sign?

I tell you truly, no Sign shall be given this generation *except the sign of Jonah^a*.”

Mt. 16:4

Then he left them, embarked again, and went away to the opposite side.

They had forgotten to bring any bread, and had only one loaf with them in the boat. So he cautioned them, “See and beware of the leaven of the Pharisees and Sadducees and the leaven of Herod.” “Leaven?” they argued to themselves, “we have no bread at all.” He noted this and said to them, “Why do you argue you have no bread? Do you not see, do you not understand, even yet? Are you still dull of heart?

Mt. 16:6

You have eyes, do you not see?

you have ears, do you not hear^b?

Do you not remember how many baskets full of fragments you picked up when I broke the five loaves for the five thousand?” They said, “Twelve.” “And how many basketfuls of fragments did you pick up when I broke the seven loaves for the four thousand?” They said, “Seven.” “Do you not understand now?” he said. “*Why do you not see that I was not speaking to you about bread? No, beware of the leaven of the Pharisees and Sadducees.*” Then they realized that what he told them to beware of was not leaven but the teaching of the Pharisees and Sadducees.

Mt. 16:11-12

44. A Blind Man Healed.

Then they reached Bethsaida¹. A blind man was brought to him with the request that he would

Mk. 8:22-26

^a Jonah 3:1-4.

^b Cp. Jeremiah 5:21; Ezekiel 12:2.

¹ Bethsaida is a village several miles north of Dalmanutha. Jesus is moving toward Capharnahum again.

touch him. So he took the blind man by the hand and led him outside the village; then, after spitting on his eyes, he laid his hands on him and asked him, "Do you see anything¹?" He began to see and said, "I can make out people, for I see them as large as trees moving." At this he laid his hands on his eyes once more, and the man stared in front of him; he was quite restored and saw everything distinctly. And Jesus sent him home, saying, "Do not go even into the village."

45. Cæsarea Philippi.

Mk. 8:27-9:1

Mt. 16:13-28

Lk. 9:18-27

Mt. 16:14

Mt. 16:16-19

Then Jesus and his disciples set off for the villages of Cæsarea Philippi²; and on the road he inquired of his disciples, "Who do people say I^a am?" "John the Baptist," they told him, "though some say Elijah³, *others Jeremiah* and others say you are one of the prophets⁴." So he inquired of them, "And who do you say I am?" Peter replied, "You are the Christ, *the Son of the Living God.*" *Jesus answered him, "You are a blessed man, Simon Bar-jona, for it was my Father in heaven, not flesh and blood, that revealed this to you. Now I tell you, Peter is your name and on this rock I will build my church; the powers of Hades⁵ shall not succeed against it. I will give you the keys of the Realm of heaven;*

^a Mt.: "the Son of man" (16: 13).

¹ This healing is significant because of its progressive character, as well as the use by Jesus of secondary means of healing.

² Cæsarea Philippi was a city at the foot of Mt. Hermon, twenty-five miles north of the Sea of Galilee. Jesus had not been in this territory before.

³ Elijah was expected to return before the "Realm of God" was ushered in.

⁴ That is one like the ancient prophets whose greatness made them immortal. Evidently Jesus was given a place of high distinction in the thinking of his people.

⁵ Hades is suggested as the fortified metropolis of the powers of evil.

whatever you prohibit on earth will be prohibited in heaven,

and whatever you permit on earth will be permitted in heaven^a."

Then he forbade them to tell anyone about him. And from that time he proceeded to teach them Mt. 16:21

that the Son of man had to leave for Jerusalem and endure great suffering, to be rejected by the elders and the high priests and the scribes, to be killed and after three days to rise again; he spoke of this quite freely. Peter took him and began to reprove him for it. "God forbid, Lord," he said, Mt. 16:22

"this must not be." But he turned on him and noticing his disciples reproved Peter, telling him, "Get behind me, you Satan! You are a hindrance Mt. 16:23

to me. Your outlook is not God's but man's." Then he called the crowd to him with his disciples and said to them, "If anyone wishes to follow me, let him deny himself, take up his cross Lk. 9:23

day, and so follow me;
for whoever wants to save his life will lose it,
and whoever loses his life for my sake and the
gospel's will save it.

What profit is it for a man to gain the whole world and to forfeit his soul? What could a man offer as an equivalent for his soul?

Whoever is ashamed of me and my words in this disloyal and sinful generation, the Son of man will be ashamed of him when he comes in the glory of his Father with the holy angels¹. I tell you truly," he said to them, "there are some of those standing here who will not taste death till they see the coming of God's Reign with power^b."

^a This paragraph is found in Mt. only. ^b Mt.: "till they see the Son of man coming himself to reign" (16: 28).

¹ Part of the popular conception concerning the coming of the Reign of God.

46. The Transfiguration.

Mk. 9:2-13

Mt. 17:1-13

Lk. 9:28-36

Lk. 9:29

Mt. 17:2

Lk. 9:30-33

Mt. 17:5

Lk. 9:34

Mt. 17:5

Six days afterward Jesus took Peter, James, and John, and led them up a high hill by themselves alone; in their presence *while he was praying* he was transfigured, *his face shone like the sun* and his clothes glistened white, vivid white, such as no fuller on earth could bleach them. And Elijah along with Moses appeared to them *in a vision of glory*¹ and conversed with Jesus, and said *he must go through with his death and departure at Jerusalem*. Now Peter and his companions had been overpowered with sleep, but on waking up they saw his glory and the two men who were standing beside him. When they were parting from him, Peter addressed Jesus, saying, "Rabbi, it is a good thing we are here; let us put up three tents, one for you, one for Moses, and one for Elijah" (for he did not know what to say, they were so terrified). Then *while he was still speaking* a cloud came overshadowing them. *They were awestruck as they passed into the cloud* and from the cloud a voice said, "This is my Son, the Beloved, *in him is my delight*; listen to him^a." And suddenly looking round they saw no one there except Jesus all alone beside them. As they went down the hill, he forbade them to tell anyone what they had seen, till such time as the Son of man rose from the dead. This order they obeyed, debating with themselves what 'rising from the dead' meant. So they put this question to him, "Why do the [Pharisees and] scribes say that Elijah has

^a Deuteronomy 18: 15; Isaiah 42: 1.

¹ Elijah and Moses were both closely associated with the Messiah in the thought of the time. They represent the great religious movements of the past joined with Jesus who makes their movements complete.

to come first^a?" He said to them, "Elijah does come first, to restore all things; but what is written about the Son of man as well? This, that he is to endure great suffering and be rejected¹. As for Elijah, I tell you he has come already, and they have done to him whatever they pleased—as it is written of him." *Then the disciples realized he was speaking to them about John the Baptist.* Mt. 17:13

47. The Power of Prayer.

When they reached the disciples^b they saw a large crowd round them, and some scribes arguing with them. On seeing him the whole crowd was thunderstruck and ran to greet him. Jesus asked them, "What are you discussing with them?" A man from the crowd *knelt and* answered him, Mk. 9:14-29
Mt. 17:14-21
Lk. 9:37-43
 "Teacher, I brought my son, *my only boy*, to you; he has a dumb spirit^c, and whenever it seizes him it throws him down, and he foams at the mouth and grinds his teeth. He is wasting away with it; so I told your disciples to cast it out, but they could not." He answered them, "O faithless and *perverse* generation, how long must I still be with you? how long have I to bear with you? Bring him to me." So they brought the boy to him, and when the spirit saw Jesus it at once convulsed the boy; he fell on the ground and rolled about foaming at the mouth. Jesus asked his father, "How long has he been like this?" "From childhood," he said; "it has thrown him into fire and water many a time, to destroy him. If you can do anything, do help us, do have pity on us." Mt. 17:14
Lk. 9:38

^a Malachi 4:5-6. ^b Lk. says it was "on the next day" (9:37). ^c Mt.: "anepileptic" (17:15).

¹ The current messianic conception did not suggest suffering and rejection as the Messiah's lot.

Jesus said to him, " 'If you can'! Anything can be done for one who believes." At once the father of the boy cried out, "I do believe; help my unbelief." Now as Jesus saw that a crowd was rapidly gathering, he checked the unclean spirit. "Deaf and dumb spirit," he said, "leave him, I command you, and never enter him again." And it did come out, after shrieking aloud and convulsing him violently. The child turned like a corpse, so that most people said, "He is dead"; but, taking his hand, Jesus raised him and he got up *and from that hour the boy was healed. And all were astounded at this grand display of God.* When he went indoors his disciples asked him in private, "Why could we not cast it out?" He said to them, "*Because you have so little faith. Nothing can make this kind come out but prayer and fasting.*"

Mt. 17:18

Lk. 9:43

Mt. 17:20

48. Private Teaching.

Mk. 9:30-32

Mt. 17:22-23

Lk. 9:43-45

On leaving there they passed through Galilee. He did not want anyone to know of their journey, for he was teaching his disciples, telling them that the Son of man would be betrayed into the hands of men, that they would kill him, and that when he was killed he would rise again after three days. But they did not understand what he said, and they were afraid to ask him what he meant.

49. Question of Paying the Temple-Tax.

Mt. 17:24-27

When they reached Capharnahum, the collectors of the temple-tax came and asked Peter, "Does your teacher not pay the temple-tax¹?" He said, "Yes." But when he went indoors Jesus

¹ Every Jew from the age of twenty was expected to pay half a shekel a year to the treasury of the temple for temple upkeep. Exodus 30:11-15.

spoke first: "Tell me, Simon," he said, "from whom do earthly kings collect customs or taxes? Is it from their own people or from aliens?" "From aliens," he said. Then Jesus said to him, "So their own people are exempt. However, not to give any offence to them, go to the sea, throw a hook in, and take the first fish you bring up. Open its mouth and you will find a five-shilling piece; take that and give it to them for me and for yourself."

50. Conversation with Disciples.

a). True Greatness.

And when he was indoors he asked them, "What were you arguing about on the road?" They said nothing, for on the road they had been disputing about which of them was the greatest. So he sat down and called the twelve. "If anyone wants to be first," he said to them, "he must be last of all and the servant of all." Then he took a little child, set it among them, and putting his arms round it said to them^a,

Mk. 9:33-50

Mt. 18:1-10

Lk. 9:46-50

Lk. 17:1-2

"Whoever receives one of these little ones in my name receives me,
and whoever receives me receives not me but
him who sent me.

For it is the lowliest of you all who is great." Lk. 9:48

John said to him, "Teacher, we saw a man casting out daemons in your name; but he does not follow us, and so we stopped him." Jesus said, "Do not stop him; no one who performs any miracle in my name will be ready to speak evil of me. He who is not against us is for us.

^a Cp. Mk. 10:13-16 (§ 75) for another incident concerning children.

Whoever gives you a cup of water because you belong to Christ, I tell you truly, he shall not miss his reward.

And whoever is a hindrance to one of these little ones who believe, it were better for him to have a great millstone hung round his neck and be thrown into the deep sea¹.

Mt. 18:6

Mt. 18:7

Woe to the world for hindrances! Hindrances have to come, but—woe to the man by whom the hindrance does come!

If your hand is a hindrance to you, cut it off:
better be maimed and get into Life,
than keep your two hands and go to
Gehenna², to the fire that is never
quenched.

If your foot is a hindrance to you, cut it off:
better get into Life a cripple,
than keep your two feet and be thrown
into Gehenna.

If your eye is a hindrance to you, tear it out:
better get into God's Realm^a with one eye,
than keep your two eyes and be thrown
into Gehenna^b,
where their worm never dies and the fire
is never put out^c.

Everyone has to be consecrated by the fire of the discipline.

Salt is excellent^d:

but if salt is tasteless, how are you to
restore its flavour^e?

^a Mt.: "into Life" (18: 9).

^b Cp. Mt. 5: 29-30 (§ 24, c).

^c Isaiah 66: 24.

^d Cp. Leviticus 2: 13.

^e Cp. Mt. 5:13 (§ 24, b) and Lk. 14: 34-35 (§ 65).

¹ A method of capital punishment sometimes used in Jesus' day. ² Gehenna—the place where Jerusalem's garbage was burned. Frequently used to suggest the useless, the waste.

Let there be 'salt between you';
be at peace with one another.

*See that you do not despise one of these little ones; Mt. 18:10
for I tell you, their angels in heaven always look on
the face of my Father in heaven.*

b). Miscellaneous Instructions.

Tell me, if a man has a hundred sheep and one **Mt. 18:11-20**
of them strays, will he not leave the ninety-nine **Lk. 17: 3**
sheep on the hills and go in search of the one that
has strayed? And if he happens to find it, I tell
you he rejoices over it more than over the ninety-
nine that never went astray. So it is not the will
of your Father in heaven that a single one of these
little ones should be lost^a.

If your brother sins [against you], go and re-
prove him, as between you and him alone. If he
listens to you, then you have won your brother
over; but if he will not listen, take one or two
others along with you, so that every case may be
decided on the evidence of two or of three wit-
nesses¹. If he refuses to listen to them, tell the
church²; and if he refuses to listen to the church,
treat him as a pagan or a taxgatherer. I tell you
truly,

Whatever you prohibit on earth will be pro-
hibited in heaven,
and whatever you permit on earth will be
permitted in heaven.

I tell you another thing: if two of you agree on
earth about anything you pray for, it will be done
for you by my Father in heaven. For where two

^a Cp. Lk. 15: 4-7 (§ 66).

¹ This fulfils a requirement of Jewish law. Deuteronomy 19: 15.

² "Church" seems to mean the body of Christians living in
any given community.

or three have gathered in my name, I am there among them."

c). **Forgiveness.**

Mt. 18:21-35

Lk. 17:4

Then Peter came up and said to him, "Lord, how often is my brother to sin against me and be forgiven? Up to seven times?" Jesus said to him, "Seven times? I say, seventy times seven! That is why the Realm of heaven may be compared to a king who resolved to settle accounts with his servants. When he began the settlement, a debtor was brought in who owed him three million pounds; as he was unable to pay, his master ordered him to be sold, along with his wife and children and all he had, in payment of the sum. So the servant fell down and prayed him, 'Have patience with me, and I will pay you it all.' And out of pity for that servant his master released him and discharged his debt. But as that servant went away, he met one of his fellow-servants who owed him twenty pounds, and seizing him by the throat he said, 'Pay your debt!' So his fellow-servant fell down and implored him, saying, 'Have patience with me, and I will pay you.' But he refused; he went and had him thrown into prison, till he should pay the debt. Now when his fellow-servants saw what had happened they were greatly distressed, and they went and explained to their master all that had happened. Then his master summoned him and said, 'You scoundrel of a servant! I discharged all that debt for you, because you implored me. Ought you not to have had mercy on your fellow-servant, as I had on you?' And in hot anger his master handed him over to the torturers, till he should pay him all the debt. My Father will do the same to you unless you each forgive your brother from the heart."

IV. THE LATER MINISTRY—IN JUDAEA.

51. Starting for Jerusalem.

As the time for his assumption was now due, he set his face for the journey to Jerusalem. *Then he left and went to the territory of Judaea over the Jordan. Crowds gathered to him again, and again he taught them as usual.* He sent messengers in front of him. They went and entered a Samaritan village to make preparations for him¹, but the people would not receive him² because his face was turned in the direction of Jerusalem³. So when the disciples James and John saw this, they said, "Lord, will you have us bid fire come down from heaven and consume them?" But he turned and checked them. Then they journeyed to another village.

Lk. 9:51-56

Mt. 19: 1-2

Mk. 10: 1

Mk. 10:1

52. The Cost of Discipleship.

And as they journeyed along the road a man^b said to him, "I will follow you anywhere." Jesus said to him,

Lk. 9:57-62

Mt. 8:19-22

^a Cp. II Kings 1: 10-12.

^b Mt.: "a scribe" (8: 19).

¹ Jesus is now travelling in a considerable company. Their unannounced arrival would cause embarrassment.

² The traditional ill feeling between the Samaritans and the Jews was usually more manifest at the times of Jewish pilgrimages to Jerusalem festivals.

³ The Samaritans would have nothing to do with a messianic aspirant who designed to pass by their holy Mt. Gerizim and go instead to Jerusalem.

“The foxes have their holes,
the wild birds have their nests,
but the Son of man has nowhere to lay
his head.”

He said to another man, “Follow me”; but he said, “Let me go and bury my father first of all.” Jesus said to him, “Leave the dead to bury their own dead; you go and spread the news of the Reign of God.” Another man also said to him, “I will follow you, Lord. But let me first say good-bye to my people at home.” Jesus said to him, “No one is any use to the Reign of God who puts his hand to the plough and then looks behind him.”

53. The Mission of the Seventy^a.

Lk. 10:1-24

Mt. 11:20-27

After that the Lord commissioned other seventy disciples, sending them in front of him two by two to every town and place that he intended to visit himself. He said to them, “The harvest is rich, but the labourers are few; so pray the Lord of the harvest to send labourers to gather his harvest. Go your way; I am sending you out like lambs among wolves. Carry no purse, no wallet, no sandals. Do not stop to salute anybody on the road. Whatever house you enter, first say, ‘Peace be to this household!’ Then, if there is a soul there breathing peace, your peace will rest on him; otherwise it will come back to you. Stay at the same house, eating and drinking what the people provide (for the workman deserves his wages); you are not to shift from one house to another. Wherever you are received on entering any town, eat what is provided for you,

^a Cp. “The Mission of the Twelve,” Mt. 9:35-11:1 etc. (§ 35).

heal those in the town who are ill, and tell them, 'The Reign of God is nearly on you.' But wherever you are not received on entering any town, go out into the streets of the town and cry, 'The very dust of your town that clings to us we wipe off from our feet as a protest. But mark this, the Reign of God is near!' I tell you, on the great Day it will be more bearable for Sodom^a than for that town. Woe to you, Khorazin! woe to you, Bethsaida! Had the miracles performed in you been performed in Tyre and Sidon, they would long ago have been sitting penitent in sackcloth and ashes. But it will be more bearable for Tyre and Sidon at the judgment than for you. And you, O Capharnahum! Exalted to heaven? No, you will sink to Hades^b!

He who listens to you listens to me,
 he who rejects you rejects me,
 and he who rejects me rejects him who sent me."

The seventy came back with joy. "Lord," they said, "the very daemons obey us in your name." He said to them, "Yes, I watched Satan fall from heaven like a flash of lightning. I have indeed given you the power of treading on serpents and scorpions and of trampling down all the power of the Enemy; nothing shall injure you. Only,

do not rejoice because the spirits obey you:
 rejoice because your names are enrolled in heaven."

He thrilled with joy at that hour in the holy Spirit, saying, "I praise thee, Father, Lord of heaven and earth, for concealing this from the wise and learned and revealing it to the simple-

^a Genesis 19: 24.

^b Cp. Isaiah 14: 13-15.

minded; yes, Father, I praise thee that such was thy chosen purpose." Then turning to the disciples he said,

"All this has been handed over to me by my Father:

and no one knows who the Son is except the Father,

or who the Father is except the Son,

and he to whom the Son chooses to reveal him."

Then turning to the disciples he said privately,

"Blessed are the eyes that see what you see!

For I tell you many prophets and kings have desired to see what you see,

but they have not seen it;

and to hear what you hear,

but they have not heard it^a."

54. The Good Samaritan.

Lk. 10:25-37

Now a jurist got up to tempt him. "Teacher," he said, "what am I to do to inherit life eternal?" He said to him, "What is written in the law? What do you read there?" He replied, "You must love the Lord your God with your whole heart, with your whole soul, with your whole strength, and with your whole mind. Also your neighbour as yourself^b." "A right answer!" said Jesus; "do that and you will live^c." Anxious to make an excuse for himself, however, he said to Jesus, "But who is my neighbour?" Jesus rejoined, "A man going down from Jerusalem to Jericho¹ fell among robbers who stripped and

^a Cp. Mt. 13: 16-17 (§ 31, a).

Leviticus 19: 18.

^b Deuteronomy 6: 5;

^c Leviticus 18: 5.

¹ This journey was proverbial for its difficulty and danger. The road from Jerusalem to Jericho makes a continuous steep

belaboured him and then went off leaving him half-dead. Now it so chanced that a priest was going down the same road, but on seeing him he went past on the opposite side. So did a Levite¹ who came to the spot; he looked at him but passed on the opposite side. However a Samaritan traveller² came to where he was and felt pity when he saw him; he went to him, bound his wounds up, pouring oil and wine into them, mounted him on his own steed, took him to an inn, and attended to him. Next morning he took out a couple of shillings and gave them to the inn-keeper, saying 'Attend to him, and if you are put to any extra expense I will refund you on my way back.' Which of these three men, in your opinion, proved a neighbour to the man who fell among the robbers?" He said, "The man who took pity on him." Jesus said to him, "Then go and do the same."

55. Mary and Martha.

In the course of their journey he entered a certain village, and a woman called Martha welcomed him to her house. She had a sister called Mary, who seated herself at the feet of the Lord to listen to his talk. Now Martha was so busy

Lk. 10:38-42

decline through desolate uninhabited country. Much of the way leads between high walls on either side. It was a favorite resort of highway robbers. Jesus made the journey in the reverse direction just before the Triumphal Entry into Jerusalem (§§ 81-83).

¹ The Levites were temple guards. The name sometimes includes the temple singers and servants.

² The Jews had no dealings with the Samaritans. They called the Samaritans hard names, would not eat with them, would not admit them to a Jewish court of law, considered the touch of a Samaritan as pollution and did not travel through Samaria unless compelled by haste to do so. There was a very ancient grudge between the Jews and Samaritans.

attending to them that she grew worried; she came up and said, "Lord, is it all one to you that my sister has left me to do all the work alone? Come, tell her to lend me a hand." The Lord answered her, "Martha, Martha, Mary has chosen the best dish, and she is not to be dragged away from it."

56. Prayer^a.

Lk. 11:1-13,
27-28

He was praying at a certain place, and when he stopped one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." He said to them,

"When you pray, say, Father,
thy name be revered,
thy Reign begin;

give us our bread for the morrow day by
day,

and forgive us our sins

for we do forgive everyone who has
offended us;

and lead us not into temptation."

And he said to them, "Suppose one of you has a friend, and you go to him at midnight and say to him, 'Friend, let me have three loaves; for a friend of mine travelling has come to my house and I have nothing to set before him.' And suppose he answers from the inside, 'Don't bother me; the door is locked by this time, and my children are in bed with me. I can't get up and give you anything.' I tell you, though he will not get up and give you anything because you are a friend of his, he will at least rise and give you whatever you want, because you persist. So I tell you,

^a Cp. Mt. 6: 9-13 and Mt. 7: 7-11 (§ 24, e, i).

ask and the gift will be yours,
 seek and you will find,
 knock and the door will open to you;
 for everyone who asks receives,
 the seeker finds,
 the door is opened to anyone who knocks.
 What father among you, if asked by his son
 for a loaf, will hand him a stone?
 Or, if asked for a fish, will hand him a ser-
 pent instead of a fish?
 Or, if asked for an egg, will he hand him a
 scorpion?
 Well, if for all your evil you know to give
 your children what is good,
 how much more will your Father give the
 holy Spirit from heaven to those who
 ask him?"

While he was saying this, a woman shouted to him out of the crowd, "Blessed is the womb that bore you, and the breasts you sucked!" But he said, "Blessed rather are those who hear and who observe the word of God!"

57. Jesus' Estimate of the Pharisees^a.

When he finished speaking, a Pharisee asked him to take a meal in his house; so he went in and lay down at table. The Pharisee was astonished to see that he had not washed before the meal, but the Lord said to him, **Lk. 11:37-54**

"You Pharisees do clean the outside of the cup
 and the plate,
 but your inner life is filled with rapacity
 and malice.

Foolish men! did not He who made the out-
 side make the inside of things too?

^a Cp. Mt. 23: 4-7, 13, 23-36 (§ 90).

Better cleanse what is within; then nothing
will be unclean for you.

But woe to you Pharisees!

you tithe mint and rue and every vegetable^a,

but justice and the love of God you disregard;

these latter you ought to have practised—
without omitting the former.

Woe to you Pharisees!

you love the front bench in the synagogues
and salutations in the marketplaces.

Woe to you!

you are like unsuspected tombs¹;
men walk over them unawares."

One of the jurists said to him, "Teacher, when you
say this you are insulting us as well²." He said,

"And woe to you jurists! you load men with
irksome burdens,

and you will not put a single finger to
their burdens.

Woe to you! you build tombs for the
prophets whom your own fathers
killed:

thus you testify and consent to what
your fathers did,

for they killed and you build.

This is why the Wisdom of God said, 'I will send
them prophets and apostles, some they will kill
and some they will persecute'; it was that the
blood of all the prophets shed from the foundation

^a Leviticus 27: 30; Micah 6: 8.

¹ Any contact with a tomb brought pollution. So tombs
were usually whitewashed that men might avoid them.

² The jurists were men of more culture and distinction. They
naturally resented Jesus' criticism and were bound to try
their level best to discredit him.

of the world might be charged upon this generation, from the blood of Abel down to the blood of Zechariah^a who was slain between the altar and the House of God—yes, I tell you, it will all be charged upon this generation.

Woe to you jurists! you have taken the key that unlocks the door of knowledge; you have not entered yourselves, and you have stopped those who were entering.”

After he had gone away, the scribes and Pharisees commenced to follow him up closely and cross-question him on many points, lying in ambush to catch a word from his lips.

58. Possessions^b.

A man out of the crowd said to him, “Teacher, **Lk. 12:13-34** tell my brother to give me my share of our inheritance”; but he said to him, “Man, who made me a judge or arbitrator over your affairs?” Then he said to them, “See and keep clear of covetousness in every shape and form, for a man’s life is not part of his possessions because he has ample wealth.” And he told them a parable. “A rich man’s estate bore heavy crops. So he debated, ‘What am I to do? I have no room to store my crops.’ And he said, ‘This is what I will do. I will pull down my granaries and build larger ones, where I can store all my produce and my goods. And I will say to my soul, “Soul, you have ample stores laid up for many a year; take your ease, eat, drink and be merry.”’ But God said to him, ‘Foolish man, this very night your soul is wanted; and who will get all you have prepared?’ So fares

^a Cp. Genesis 4: 8; II Chronicles 24: 20–21.

^b Cp. Mt. 6: 19–34 (§ 24, g).

the man who lays up treasure for himself instead of gaining the riches of God." To his disciples he said, "Therefore I tell you,

do not trouble about what you are to eat in life,

nor about what you are to put on your body;

life is something more than food,

and the body is something more than clothes.

Look at the crows! they neither sow nor reap, no storehouse or granary have they, and yet God feeds them.

How much more are you worth than birds?

Which of you can add an ell to his height by troubling about it?

and if you cannot manage even this, why trouble over other things?

Look how the lilies neither spin nor weave:

and yet, I tell you, even Solomon in all his grandeur was never robed like one of them.

Now if God so clothes grass which blooms to-day in the field and is thrown to-morrow into the furnace, will he not much more clothe you¹? O men, how little you trust him! So do not seek food and drink and be worried; pagans make food and drink their aim in life, but your Father knows quite well you need that; only seek his Realm, and it will be yours over and above. Fear not, you little flock, for your Father is delighted to give you the Realm.

Sell what you possess and give it away in alms,

¹ In the absence of wood it was usual to use dry grass to heat ovens. This is a current phrase to suggest evanescence.

make purses for yourselves that never wear out:
 get treasure in heaven that never fails,
 that no thief can get at, no moth destroy.
 For where your treasure lies,
 your heart will lie there too.

59. Preparedness^a.

Keep your loins girt¹ and your lamps lit, and be like men who are expecting their lord and master on his return from a marriage-banquet, so as to open the door for him at once when he comes and knocks. Blessed are those servants whom the lord and master finds awake when he comes! I tell you truly, he will gird himself, make them recline at table, and come forward to wait on them. Whether he comes in the second or the third watch of the night and finds them thus alert, blessed are they! Be sure that if the householder had known at what hour the thief was coming, he would not have allowed his house to be broken into. So be ready yourselves, for the Son of man is coming at an hour you do not expect." Peter said, "Lord, are you telling this parable for us, or is it for all and sundry?" The Lord said, "Well, where is the trusty, thoughtful steward whom the lord and master will set over his establishment to give out supplies at the proper time? Blessed is that servant if his lord and master finds him so doing when he arrives! I tell you plainly, he will set him over all his property. But if that servant says to himself, 'My lord and master is long of arriving,'

Lk. 12:35-56

^a Cp. Mt. 24: 43-51 (§ 92, f).

¹ When loose flowing robes were worn it was impossible to engage in active service until they had been drawn in at the waist by a belt.

and if he starts to beat the menservants and maidservants, to eat and drink and get drunk, that servant's lord and master will arrive on a day when he does not expect him and at an hour which he does not know; he will cut him in two and assign him the fate of unbelievers¹.

The servant who knew his lord and master's orders and did not prepare for them, will receive many lashes;

whereas he who was ignorant and did what deserves a beating, will receive few lashes.

He who has much given him will have much required from him, and he who has much entrusted to him will have all the more demanded of him."

And to the crowds he said,

"When you see a cloud rise in the west, you say, 'There is a shower coming,' and so it is:

when you feel the south wind blow, you say, 'There will be heat,' and so it is².

You hypocrites, you know how to decipher the look of earth and sky; how is it you cannot decipher the meaning of this era?"

60. Need for Repentance.

Lk. 13:1-9

It was at this time that some people came to tell him about the Galileans whose blood Pilate had

¹ The slave was owned body and soul. His master could punish him in this way without interference from the law.

² A cloud from the Mediterranean brings rain. A wind from the south blows from the hot desert country and brings intense heat.

mingled with their sacrifices. But he replied to them,

“Do you think, because they suffered this, that these Galileans were worse sinners than the rest of the Galileans?¹”

I tell you, no;

unless you repent you will all perish as they did.

Or those eighteen men killed by the fall of the tower at Siloam?—

Do you think they were worse offenders than the rest of the residents in Jerusalem?

I tell you, no;

unless you repent you will all perish as they did.”

And he told this parable. “A man had a fig tree planted in his vineyard; he came in search of fruit on it but he found none. So he said to the vinedresser, ‘Here have I come for three years in search of fruit on this fig tree without finding any; cut it down, why should it take up space?’ But the man replied, ‘Leave it for this year, sir, till I dig round about it and put in manure. Then it may bear fruit next year. If not, you can have it cut down.’ ”

61. Healing on the Sabbath.

When he was teaching in one of the synagogues **Lk. 13:10-17** on the sabbath, there was a woman who for eighteen years had suffered weakness from an evil spirit; indeed she was bent double and quite unable to raise herself. Jesus noticed her and

¹ Several times during Pilate's governorship his soldiers had put down disturbances by the ruthless slaughter of Jews even in the temple itself. Some evidently thought these deaths were brought about by God in punishment of unusual sin.

called to her, "Woman, you are released from your weakness." He laid his hands on her, and instantly she became erect and glorified God. But the president of the synagogue was annoyed at Jesus healing on the sabbath^a, and he said to the crowd, "There are six days for work to be done; come during them to get healed, instead of on the sabbath." The Lord replied to him, "You hypocrites, does not each of you untether his ox or ass from the stall on the sabbath and lead it away to drink? And this woman, a daughter of Abraham, bound by Satan for all these eighteen years, was she not to be freed from her bondage on the sabbath?" As he said this, all his opponents were put to shame, but all the crowd rejoiced over all his splendid doings.

62. "The Last Shall be First"^b.

Lk. 13:22-33

Mt. 8: 11-12

On he went, teaching from one town and village to another, as he made his way to Jerusalem. A man said to him, "Is it only a few, sir, who are saved?" So he said to them, "Strive to get in through the narrow door, for I tell you many will try to get in and not be able, once the master of the House has got up and closed the door. You may stand outside and knock at the door, crying 'Lord, open for us,' but he will answer you, 'I do not know where you come from.' You will then proceed to say, 'But we ate and drank in your presence, and you taught in our streets!' 'I tell you,' he will say, 'I do not know where you come from; begone every one of you, you evil-doers'. There you will wail and gnash your teeth, to see Abraham, Isaac, Jacob, and all the

^a Exodus 20: 8-11; Deuteronomy 5: 12-15. ^b Cp. Mt. 7: 13-14, 22-23 (§ 24, i, j); 20: 16 (§ 77). ^c Cp. Psalm 6: 8.

prophets inside the Realm of God and yourselves thrown out. Yes, and people will come from east and west and north and south to their places at the feast within the Realm of God.

Some are last who will be first,
and some are first who will be last."

Just then some Pharisees came up to tell him, "Get away from here, for Herod intends to kill you." "Go and tell that fox," he replied, "I cast out daemons and perform cures to-day and to-morrow, and on the third day I complete my task! But I must journey on, to-day, to-morrow, and the next day; it would never do for a prophet to perish except in Jerusalem!"

63. Another Sabbath Dispute.

Now when he entered the house of a ruler who **Lk. 14:1-6** belonged to the Pharisees to take a meal, they watched him closely. In front of him there was a man who had dropsy; so Jesus asked the jurists and Pharisees, "Is it right to heal on the sabbath or not?" They held their peace. Then Jesus took hold of the man and cured him and sent him off. "Which of you," he said to them, "when an ass or an ox has fallen into a well, will not pull him out at once upon the sabbath day?" This they could not dispute.

64. Two Parables About Feasts.

He also told a parable to the guests, when he **Lk. 14:7-24** observed how they picked out the best places. "When anyone invites you to a marriage-banquet," he said, "never lie down in the best place,

* Cp. Mt. 12: 11-12 (§ 21, e).

in case a more distinguished guest than yourself has been invited; then the host will tell you, 'Make room for him,' and you will proceed in shame to take the lowest place. No, when you are invited, go and recline in the lowest place, so that when your host comes in he will tell you, 'Move higher up, my friend.' Then you will be honoured before your fellow guests.

For everyone who uplifts himself will be humbled,
and he who humbles himself will be uplifted."

He also said to his host, "When you give a dinner or supper, do not ask your friends or your brothers or your relatives or your rich neighbours, in case they invite you back again and you get repaid. No, when you give a banquet, invite the poor, the maimed, the lame, and the blind. Then you will be blessed; for as they have no means of repaying you, you will be repaid at the resurrection of the just." Hearing this, one of his fellow guests said to him, "Blessed is he who feasts in the Realm of God!"

Jesus said to him^a, "There was a man who was giving a large supper, to which he had invited a number of guests. At the hour for supper he sent his servant to tell the guests, 'Come, things are all ready.' But they all alike proceeded to decline. The first said to him, 'I have bought a farm and I am obliged to go and look at it. Pray consider me excused.' The second said, 'I have bought five pair of oxen and I am going to try them. Pray consider me excused.' Another said, 'I have married a wife; that is why I cannot come.' The servant went and reported this to his master.

^a Cp. Mt. 22: 1-14 (§ 87, b) for a somewhat similar parable.

Then the master of the house was enraged, and said to his servant, 'Quick, go out to the streets and lanes of the town and bring in the poor, the maimed, the blind, and the lame.' When the servant announced, 'Your order has been carried out sir, but there is still room,' the master said to the servant, 'Go out to the roads and hedges and make people come in, to fill up my house. For I tell you that not one of those who were invited shall taste my supper.' "

65. Counting the Cost.

There were large crowds travelling with him; **Lk. 14:25-35** so he turned and said to them,

"If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, aye and his own life,

he cannot be a disciple of mine;

whoever does not carry his own cross and come after me,

he cannot be a disciple of mine^a.

For which of you wants to build a tower and does not first sit down to calculate the expense, to see if he has enough money to complete it?—in case, after he has laid the foundation and then is unable to finish the building, all the spectators start to make fun of him, saying, 'This fellow started to build but he could not finish it.' Or what king sets out to fight against another king without first sitting down to deliberate whether with ten thousand men he can encounter the king who is attacking him with twenty thousand? If he cannot, when the other is still at a distance he will send an embassy to do homage to him.

^a Cp. Mt. 10: 37-38 (§ 35, c).

So with everyone of you who will not part
with all his goods—
he cannot be a disciple of mine.

Salt is excellent indeed: but if salt becomes insipid, what will restore its flavour? It is no use for either soil or dunghill, it is flung out^a. He who has an ear let him listen to this."

66. The Lost Sheep, The Lost Coin, The Lost Son.

Lk. 15: 1-32

Now the taxgatherers and sinners were all approaching him to listen to him, but the Pharisees and the scribes complained, "He welcomes sinners and eats along with them!" So he told them this parable^b, "Which of you with a hundred sheep, if he loses one, does not leave the ninety-nine in the desert and go after the lost one till he finds it? When he finds it he puts it on his shoulders with joy, and when he gets home he gathers his friends and neighbours: 'Rejoice with me,' he says to them, 'for I have found the sheep I lost.' So, I tell you, there will be joy in heaven over a single sinner who repents, more than over ninety-nine good people who do not need to repent.

Or again, suppose a woman has ten shillings. If she loses one of them, does she not light a lamp and scour the house and search carefully till she finds it? And when she finds it she gathers her women-friends and neighbours, saying, 'Rejoice with me, for I have found the shilling I lost.' So, I tell you, there is joy in the presence of the angels of God over a single sinner who repents."

He also said: "There was a man who had two

^a Cp. Mt. 5: 13 (§ 24, b).

^b Cp. Mt. 18: 12-14 (§ 50, b).

sons, and the younger said to his father, 'Father, give me the share of the property that falls to me.' So he divided his means among them. Not many days later, the younger son sold off everything and went abroad to a distant land, where he squandered his means in loose living. After he had spent his all, a severe famine set in throughout that land, and he began to feel in want; so he went and attached himself to a citizen of that land, who sent him to his fields to feed swine. And he was fain to fill his belly with the pods the swine were eating; no one gave him anything. But when he came to his senses he said, 'How many hired men of my father have more than enough to eat, and here am I perishing of hunger! I will be up and off to my father, and I will say to him, "Father, I have sinned against heaven and before you; I don't deserve to be called your son any more; only make me like one of your hired men."' So he got up and went off to his father. But when he was still far away his father saw him and felt pity for him and ran to fall upon his neck and kiss him. The son said to him, 'Father, I have sinned against heaven and before you; I don't deserve to be called your son any more.' But the father said to his servants, 'Quick, bring the best robe and put it on him, give him a ring for his hand and sandals for his feet, and bring the fatted calf, kill it, and let us eat and be merry; for my son here was dead and he has come to life, he was lost and he is found.' So they began to make merry. Now his elder son was out in the field, and as he came near the house he heard music and dancing; so, summoning one of the servants, he asked what this meant. The servant told him, 'Your brother has arrived, and your father has killed the fatted calf because he has got him back safe and sound.'

This angered him, and he would not go in. His father came out and tried to appease him, but he replied, 'Look at all the years I have been serving you! I have never neglected any of your orders, and yet you have never given me so much as a kid, to let me make merry with my friends. But as soon as this son of yours arrives, after having wasted your means with harlots, you kill the fatted calf for him!' The father said to him, 'My son, you and I are always together, all I have is yours. We could not but make merry and rejoice, for your brother here was dead and has come to life again, he was lost but he has been found.' "

67. The Dishonest Factor.

Lk. 16: 1-15

He also said to the disciples: "There was a rich man who had a factor, and this factor, he found, was accused of misapplying his property. So he summoned him and said, 'What is this I hear about you? Hand in your accounts; you cannot be factor any longer.' The factor said to himself, 'What am I to do now that my master is taking the factorship away from me? I am too weak to dig, I am ashamed to beg. Ah, I know what I will do, so that people will welcome me to their houses when I am deposed from the factorship.' So he summoned every single one of his master's debtors. He asked the first, 'How much are you owing to my master?' 'A hundred barrels of oil,' he said. The factor told him, 'Here is your bill; sit down at once and enter fifty barrels.' Then he asked another, 'And how much do you owe?' 'A hundred quarters of wheat,' he said. 'Here is your bill,' said the factor, 'just enter eighty.' Well, the master praised the dishonest factor for looking ahead; for the children of this world look

further ahead in dealing with their own generation than the children of Light. And I tell you, use mammon, dishonest as it is, to make friends for yourselves, so that when you die they may welcome you to the eternal abodes.

He who is faithful with a trifle is also faithful
with a large trust,

and he who is dishonest with a trifle is also
dishonest with a large trust.

So if you are not faithful with dishonest mammon,

how can you ever be trusted with true
Riches?

And if you are not faithful with what belongs
to another,

how can you ever be given what is your
own?

No servant can serve two masters:

either he will hate the one and love the
other,

or else he will stand by the one and despise
the other—

you cannot serve both God and Mammon^a."

Now the Pharisees who were fond of money heard all this, and they sneered at him. So he told them, "You are the people who get men to think you are good, but God knows what your hearts are! What is lofty in the view of man is loathsome in the eyes of God."

68. The Rich Man and Lazarus.

"There was a rich man, clad in purple and fine linen, who lived sumptuously every day. Outside his door lay a poor man called Lazarus; he was a

Lk. 16:19-31

^a Cp. Mt. 6: 24 (§ 24, g).

mass of ulcers, and fain to eat up the crumbs that fell from the rich man's table. (The very dogs used to come and lick his ulcers.) Now it happened that the poor man died, and he was carried by the angels to Abraham's bosom¹. The rich man died too, and was buried. And as he was being tortured in Hades² he raised his eyes and saw Abraham far away with Lazarus in his bosom; so he called out, 'Father Abraham, take pity on me, send Lazarus to dip his finger-tip in water and cool my tongue, for I am in anguish in these flames.' But Abraham said, 'Remember, my son, you got all the bliss when you were alive, just as Lazarus got the ills of life; he is in comfort now, and you are in anguish. Besides all that, a great gulf yawns between us and you, to keep back those who want to cross from us to you and also those who want to pass from you to us.' Then he said, 'Well, father, I beg you to send him to my father's house, for I have five brothers; let him bear testimony to them, that they may not come to this place of torture as well.' 'They have got Moses and the prophets,' said Abraham, 'they can listen to them.' 'No, father Abraham,' he said, 'but if someone only goes to them from the dead, they will repent.' He said to him, 'If they will not listen to Moses and the prophets, they will not be convinced, not even if one rose from the dead.' "

69. A Parable On Duty.

Lk. 17:7-10

To his disciples he said, "Which of you, with a servant out ploughing or shepherding, will say to him when he comes in from the field, 'Come

¹ "This expression is used as a picture for the banquet of Paradise." ² Hades is here the intermediate condition of the dead between death and the day of final judgment.

at once and take your place at table'? Will the man not rather say to him, 'Get something ready for my supper; gird yourself and wait on me till I eat and drink; then you can eat and drink yourself'? Does he thank the servant for doing his bidding? Well, it is the same with you; when you have done all you are bidden, say, 'We are but servants; we have only done our duty.'"

70. Ten Lepers Healed.

Now it happened in the course of his journey to **Lk. 17:11-19** Jerusalem that he passed between Samaria and Galilee. On entering one village he was met by ten lepers who stood at a distance and lifted up their voice, saying, "Jesus, master, have pity on us." Noticing them he said, "Go and show yourselves to the priests^a." And as they went away they were cleansed. Now one of them turned back when he saw he was cured, glorifying God with a loud voice; and he fell on his face at the feet of Jesus and thanked him. The man was a Samaritan. So Jesus said, "Were all the ten not cleansed? Where are the other nine? Was there no one to return and give glory to God except this foreigner?" And he said to him, "Get up and go, your faith has made you well."

71. The Coming of the Reign^b.

On being asked by the Pharisees when the Reign **Lk. 17:20-37** of God was coming, he answered them, "The Reign of God is not coming as you hope to catch sight of it; no one will say, 'Here it is' or 'There it is,' for the Reign of God is now in your midst^c."

^a Leviticus 13: 49; 14: 1-3.

^b Cp. Mt. 24: 26-28, 37-41

(§ 92, e). ^c Or, "the Reign of God is within you."

To his disciples he said, "There will come days when you will long and long in vain to have even one day of the Son of man¹. Men will say, 'See, here he is!' 'See, there he is!' but do not go out or run after them,

for like lightning that flashes from one side of the sky to the other,

so will the Son of man be on his own day.

But he must first endure great suffering and be rejected by the present generation. And just as it was in the days of Noah^a, so will it be in the days of the Son of man; they were eating, drinking, marrying and being married, till the day Noah entered the ark—then came the deluge and destroyed them all. Or just as it was in the days of Lot^b; they were eating, drinking, buying, selling, planting and building, but on the day that Lot left Sodom it rained fire and brimstone from heaven and destroyed them all. So will it be on the day the Son of man is revealed. On that day, if a man is on the housetop and his goods inside the house, he must not go down to fetch them out; nor must a man in the field turn back (remember Lot's wife).

Whoever tries to secure his life will lose it,
and whoever loses it will preserve it.

On that night, I tell you,

there will be two men in the one bed,
the one will be taken and the other left;

^a Genesis 6: 11-13; 7: 7, 21-23.

^b Genesis 18: 20-22; 19: 24-26.

¹ The Son of man is Jesus' favorite title for himself. It occurs first in the book of Daniel. Later it comes to have a messianic content. Jesus seems to use it because it identifies him with the race, gives him a relationship with men beyond the Jewish group, suggests him as the revelation of what man is capable of being and places him as one who gathers up in himself all the high anticipations of men.

two women will be grinding together¹,
 the one will be taken and the other left.”
 They asked him, “Where, Lord?”
 And he said to them,
 “Where the body is lying,
 there the vultures will gather.”

72. The Unjust Judge.

He also told them a parable about the need of **Lk. 18:1-8**
 always praying and never losing heart. “In a certain town,” he said, “there was a judge who had no reverence for God and no respect even for man. And in that town there was a widow who used to go and appeal to him for ‘Justice against my opponent!’ For a while he would not, but afterwards he said to himself, ‘Though I have no reverence for God and no respect even for man, still, as this widow is bothering me, I will see justice done to her—not to have her for ever coming and pestering me.’ Listen,” said the Lord, “to what this unjust judge says! And will not God see justice done to his elect who cry to him by day and night? Will he be tolerant to their opponents? I tell you, he will quickly see justice done to his elect! And yet, when the Son of man does come, will he find faith on earth?”

73. The Pharisee and the Publican.

He also told the following parable to certain **Lk. 18:9-14**
 persons who were sure of their own goodness and looked down upon everybody else. “Two men went up to pray in the temple; one was a Pharisee and the other was a taxgatherer. The Pharisee

¹ Using a hand mill making meal.

stood up and prayed by himself as follows¹: 'I thank thee, O God, I am not like the rest of men, thieves, rogues, and immoral, or even like yon taxgatherer. Twice a week I fast; on all my income I pay tithes.' But the taxgatherer stood far away and would not lift even his eyes to heaven, but beat his breast, saying, 'O God, have mercy on me for my sins!' I tell you, he went home accepted by God rather than the other man; for everyone who uplifts himself will be humbled,
and he who humbles himself will be uplifted."

74. Divorce^a.

Mk. 10: 2-12
Mt. 19: 3-12
Mt. 19: 3

Now some Pharisees came up and asked him if a man was allowed to divorce his wife *for any reason*. This was to tempt him. So he replied, "What did Moses lay down for you?" They said, "Moses permitted a man to divorce her by writing out a separation notice^b." Jesus said to them, "He wrote you that command on account of the hardness of your hearts. But from the beginning, when God created the world,

Male and female, He created them:

hence a man shall leave his father and mother^c,

and the pair shall be one flesh.

So they are no longer two, but one flesh. What God has joined, then, man must not separate." Indoors, the disciples again asked him about this,

^a Cp. also Mt. 5: 31-32 and Lk. 16: 18 (§ 24, c).

^b Deuteronomy 24: 1.

^c Genesis 1: 27; 2: 24.

¹ The Pharisees had many fine qualities. This man was somewhat justified in being proud of his record of achievement, but not in being so satisfied with it.

and he said to them, "Whoever divorces his wife *except for unchastity* and marries another woman *Mt. 19: 9* is an adulterer to the former, and she is an adulteress if she divorces her husband and marries another man; *and he who marries a divorced woman Mt. 19: 9-12 commits adultery."*

The disciples said to him, "If that i a man's position with his wife, there is no good in marrying." He said to them, "True, but this truth is not practicable for everyone, it is only for those who have the gift.

*There are eunuchs who have been eunuchs from their birth,
there are eunuchs who have been made eunuchs by men,
and there are eunuchs who have made themselves eunuchs for the sake of the Realm of heaven.*

Let anyone practice it for whom it is practicable."

75. Jesus and Children^a.

Now people brought children for him to touch them *and pray over them*, and the disciples checked them¹; but Jesus was angry when he saw this, and he said to them, "Let the children come to me, do not stop them: the Realm of God belongs to such as these. I tell you truly, whoever will not submit to the Reign of God like a child will never get into it at all." Then he put his arms round them, laid his hands on them and blessed them. **Mk. 10:13-16**
Mt. 19:13-15
Lk. 18:15-17
Mt. 19:13

^a Cp. also Mk. 9: 36-42 and parallels (§ 50).

¹ The disciples shared the common idea about children. They were to be kept in their place, "seen and not heard," and it was presumptuous to ask a busy man to give time to them.

76. The Rich Young Ruler.

Mk. 10:17-31

Mt. 19:16-30

Lk. 18:18-30

Lk. 22:28-30

Lk. 18:18

Mt. 19:16

As he went out on the road a man, *a ruler*, ran up and knelt down before him. "Good teacher," he asked, "what *good deed* must I do to inherit life eternal?" Jesus said to him, "Why call me 'good'? No one is good, no one but God. You know the commands: do not kill, do not commit adultery, do not steal, do not bear false witness, do not defraud, honour your father and mother^a, and you must love your neighbour as yourself^b."

Mt. 19:19

"Teacher," he said, "I have observed all these commands from my youth. *What more is wanting?*" Jesus looked at him and loved him.

Mt. 19:20

Mt. 19:21

"There is one thing you want," he said; "*If you want to be perfect*, go and sell all you have; give the money to the poor and you will have treasure in heaven; then come, take up the cross, and follow me." But his face fell at that, and *the young man* went sadly away, for he had great possessions.

Mt. 19:22

Jesus looked round and said to his disciples, "How difficult it is for those who have money to get into the Realm of God¹!" The disciples were amazed at what he said; so he repeated, "My sons, how difficult it is [for those who rely on money] to get into the Realm of God! It is easier for a camel to get through a needle's eye than for a rich man to get into the Realm of God." They were more astounded than ever; they said to themselves, "Then who ever can be saved?"

^a Exodus 20: 12-16; Deuteronomy 5: 16-20. ^b Leviticus 19: 18.

¹ Riches were supposed to be evidence of divine favor. If those who were evidently in divine favor could not get into the Realm, who could?

Jesus looked at them and said, "For men it is impossible, but not for God; anything is possible for God."

Peter began, "Well, we have left our all and followed you. *Now what are we to get?*" *Jesus said to them, "I tell you truly, in the new world, when the Son of man shall sit on the throne of his glory, you who have followed me shall also sit on twelve thrones to govern the twelve tribes of Israel. I tell you truly, no one has left home or brothers or sisters or mother or father or children or lands for my sake and for the sake of the gospel, who does not get a hundred times as much—in this present world homes, brothers, sisters, mothers, children, and lands, together with persecutions, and in the world to come life eternal. Many who are first will be last, and many who are last will be first."* *Mt. 19:27-28*

77. Labourers in the Vineyard.

"For the Realm of heaven is like a householder **Mt. 20:1-16** who went out early in the morning to hire labourers for his vineyard; and after agreeing with the labourers to pay them a shilling a day he sent them into his vineyard. Then, on going out at nine o'clock he noticed some other labourers standing in the marketplace doing nothing; to them he said, 'You go into the vineyard too, and I will give you whatever wage is fair.' So they went in. Going out again at twelve o'clock and at three o'clock, he did the same thing. And when he went out at five o'clock he came upon some others who were standing; he said to them, 'Why have you stood doing nothing all the day?' 'Because nobody hired us,' they said. He told them, 'You go into the vineyard too.' Now when evening came the master of the vineyard said to

his bailiff, 'Summon the labourers and pay them their wages, beginning with the last and going on to the first.' When those who had been hired about five o'clock came, they got a shilling each. So when the first labourers came up, they supposed they would get more; but they too got each their shilling. And on getting it they grumbled at the householder. 'These last,' they said, 'have only worked a single hour, and yet you have ranked them equal to us who have borne the brunt of the day's work and the heat!' Then he replied to one of them, 'My man, I am not wronging you. Did you not agree with me for a shilling? Take what belongs to you and be off. I choose to give this last man the same as you. Can I not do as I please with what belongs to me? Have you a grudge because I am generous?' So shall the last be first and the first last."

78. Jesus Prophesies His Death.

Mk. 10:32-34

Mt. 20:17-19

Lk. 18:31-34

Lk. 18:31

They were on the way up to Jerusalem, Jesus walking in front of them; the disciples were in dismay and the company who followed were afraid. So once again he took the twelve aside and proceeded to tell them what was going to happen to himself. "We are going up to Jerusalem," he said, "*and all the predictions of the prophets regarding the Son of man will be fulfilled; he will be betrayed to the high priests and scribes; they will sentence him to death and hand him over to the Gentiles, who will mock him, spit on him, scourge him, and kill him; then after three days he will rise again.*"

Lk. 18:34

However, they did not understand a word of this; indeed the saying was hidden from them, and they did not know what he meant.

79. Contention for Position.

James and John^a, the sons of Zebedaeus, came up to him saying, "Teacher, we want you to do whatever we ask you." So he said, "What do you want me to do for you?" They said to him, "Give us seats, one at your right hand and one at your left hand¹, in your glory." Jesus said, "You do not know what you are asking. Can you drink the cup I have to drink, or undergo the baptism² I have to undergo?" They said to him, "We can." Jesus said, "You shall drink the cup I have to drink and undergo the baptism I have to undergo; but it is not for me to grant seats at my right or my left hand—these belong to the men for whom they have been destined *by my Father*." Now when the ten heard of this, they burst into anger at James and John; so Jesus called them and said,

Mk. 10:35-45

Mt. 20:20-28

Lk. 22:24-27

Mt. 20:23

"You know the so-called rulers of the Gentiles lord it over them,
and their great men overbear them:
not so with you.

Whoever wants to be great among you must
be your servant,
and whoever of you wants to be first must
be your slave;
for the Son of man himself has not come to be
served but to serve,
and to give his life as a ransom for many."

^a In Mt.'s account, the conversation takes place between Jesus and the *mother* of James and John (20: 20).

¹ The places of influence and power in an Oriental court. The conception of these men of the messianic Kingdom was thoroughly political. ² "The cup" stands for suffering, "the baptism" for immersion in overwhelming sorrow.

80. Blind Bartimaeus.

Mk. 10:46-52

Mt. 20:29-34

Lk. 18:35-43

Lk. 18:35

Lk. 18:36

Then they reached Jericho; and as he was *approaching*^a Jericho with his disciples and a considerable crowd, the son of Timaeus, Bartimaeus, the blind beggar who sat beside the road^b, heard *the crowd passing and inquired what was the matter, and they told him it was Jesus of Nazaret. So he started to shout, "Son of David!"¹ Jesus! have pity on me."* A number of the people checked him and told him to be quiet, but he shouted all the more, "Son of David, have pity on me!" Jesus stopped and said, "Call him." Then they called the blind man and told him, "Courage! Get up, he is calling you." Throwing off his cloak he jumped up and went to Jesus. Jesus spoke to him and said, "What do you want me to do for you?" The blind man said, "Rabboni, I want to regain my sight." Then Jesus *in pity touched his eyes and said, "Go, regain your sight, your faith has made you well";* and he regained his sight at once and followed Jesus along the road, *glorifying God. And all the people gave praise to God when they saw this.*

Mt. 20:34

Lk. 18:42-43

81. Zacchaeus.

Lk. 19:1-10

Then he entered Jericho. And as he passed through it, there was a man called Zacchaeus, the head of the taxgatherers, a wealthy man, who

^a Both Mt. and Mk. give this incident as Jesus was *leaving* Jericho. Lk.'s order is used here so as to harmonize with the story of Zacchaeus, which follows.

^b Mt. alone says there were "two blind men" (20:30).

¹ A messianic title which, used in connection with the healing of the blind man, signified Jesus' willingness to be accepted as Messiah. Isaiah had suggested the opening of blind eyes as one of the features of the Messiah's reign.

tried to see what Jesus was like; but he could not, on account of the crowd—for he was small of stature. So he ran forward and climbed into a sycamore tree to get a sight of him, as he was to pass that road. But when Jesus reached the spot he looked up and said to him, "Zacchaeus, come down at once, for I must stay at your house to-day." He came down at once and welcomed him gladly. But when they saw this, everyone began to mutter that he had gone to be the guest of a sinner. So Zacchaeus stopped and said to the Lord, "I will give the half of all I have, Lord, to the poor, and if I have cheated anybody I will give him back four times¹ as much^a." And Jesus said of him, "To-day salvation has come to this house, since Zacchaeus here is a son of Abraham. For the Son of man has come to seek and save the lost^b."

82. The Pounds^c.

He went on to tell a parable in their hearing, **Lk. 19:11-28** as he was approaching Jerusalem and as they imagined God's Reign would instantly come into view. "A nobleman," he said, "went abroad to obtain royal power for himself and then return². He first called his ten servants, giving them each a five-pound note, and telling them, 'Trade with this till I come back.' Now his people hated him and sent envoys after him to say, 'We object to him having royal power over us.' However he secured the royal power and came home. Then

^a Cp. Exodus 22: 1; Numbers 5: 6-7. ^b Cp. Ezekiel 34: 16.

^c Cp. "Parable of the Pounds," Mt. 25: 14-30 (§ 92, h).

¹ The law required a double restitution. ² Two nobles, Herod, the Great, and his son Archelaus, had actually gone to Rome for this purpose. The Jews had sent a deputation to Augustus protesting against the conduct of Archelaus.

he ordered the servants to be called who had been given the money, that he might find out what business they had done. The first came up saying, 'Your five pounds has made other fifty, sir.' 'Capital,' he said, 'you excellent servant! because you have proved trustworthy in a trifle, you are placed over ten towns.' Then the second came and said, 'Your five pounds has made twenty-five, sir.' To him he said, 'And you are set over five towns.' Then the next came and said, 'Here is your five pounds, sir; I kept it safe in a napkin, for I was afraid of you, you are such a hard man—picking up what you never put down, and reaping what you never sowed.' He replied, 'You rascal of a servant, I will convict you by what you have said yourself. You knew, did you, that I was a hard man, picking up what I never put down, and reaping what I never sowed! Why then did you not put my money into the bank, so that I could have got it with interest when I came back?' Then he said to the bystanders, 'Take the five pounds from him and give it to the man with fifty.' 'Sir,' they said, 'he has fifty already!' 'I tell you,

to everyone who has shall more be given,
but from him who has nothing, even what
he has shall be taken.

And now for these enemies of mine who objected to me reigning over them—bring them here and slay them in my presence.' ”

With these words he went forward on his way up to Jerusalem.

V. THE FINAL WEEK—IN JERUSALEM.

83. Entry into Jerusalem.

Now when they came near Jerusalem, near **Mk. 11:1-11**
Bethphage and Bethany, at the Hill of Olives, **Mt. 21:1-11**
he despatched two of his disciples, saying to them, **Lk. 19:29-44**
“Go to the village in front of you. As soon as you enter it you will find a colt tethered^a, on which no one has ever sat; untether it and bring it here. If anyone asks you, ‘Why are you doing that?’ say, ‘The Lord needs it,’ and he will send it back immediately.”

This took place for the fulfilment of what had been spoken by the prophet^b, **Mt. 21:4-5**

Tell the daughter of Sion,

‘Here is your king coming to you,

He is gentle and mounted on an ass,

And on a colt the foal of a beast of burden.’

Off they went and found a colt tethered outside a door in the street. They untethered it; but some of the bystanders said to them, “What do you mean by untethering that colt?” So they answered as Jesus had told them, and the men allowed them to go. Then they brought the colt to Jesus, and when they had put their clothes on it Jesus seated himself. Many also spread their clothes on the road, while others strewed leaves cut from the fields; and *as he was now close to the descent from the Hill of Olives*, both those in front **Lk. 19:37**

^a Mt. says there was an ass also (21:2).

^b Isaiah 62:11; Zechariah 9:9.

and those who followed *started joyfully to praise God with a loud voice for all they had seen and shouted,*

Mt. 21:9

"Hosanna to the Son of David!

Blessed be he^a who comes in the Lord's name^b!

Blessed be the Reign to come, our father David's reign.

Hosanna in high heaven^c!"

Lk. 19:39-44

Some Pharisees in the crowd said to him, "Check your disciples, teacher." But he replied, "I tell you, if they were to keep quiet, the very stones would shout." And when he saw the city, as he approached¹, he wept over it, saying, "Would that you too knew even to-day on what your peace depends! But no, it is hidden from you! A time is coming for you when your enemies will throw up ramparts round you and encircle you and besiege you on every side and raze you and your children within you to the ground², leaving not one stone upon another within you—and all because you would not understand when God was visiting you."

Mt. 21:10-11

When he entered Jerusalem the whole city was in excitement over him. "Who is this?" they said, and the crowds replied, "This is the prophet Jesus from Nazaret in Galilee!"

Then he entered the temple, and looked round at everything; but as it was late he went away with the twelve to Bethany.

^a Lk.: "the King" (19:38).

^b Psalm 118:25-26.

^c Lk.: "peace in heaven and glory in the High places!" (19:38).

¹ This view of the city was magnificent. The temple with its gilding and white marble, the massive city walls and the long religious associations of the city would move any devout Jew to profound emotion.

² Literally fulfilled within forty years during the siege of Jerusalem by Titus. Jesus clearly saw the approaching clash of his people with the power of Rome.

84. The Money Changers in the Temple. The Barren Fig Tree.

Next day, when they had left Bethany, he felt hungry, and noticing a fig tree in leaf some distance away he went to see if he could find anything on it; but when he reached it he found nothing but leaves, for it was not the time for figs. Then he said to it, "May no one ever eat fruit from you after this!" The disciples heard him say it.

Mk. 11:12-25

Mt. 21:12-22

Lk. 19:45-48

Lk. 17:5-6

Then they came to Jerusalem, and entering the temple he proceeded to drive out those who were buying and selling inside the temple¹; he upset the tables of the money-changers and the stalls of those who sold doves, and would not allow anyone to carry a vessel through the temple; also he taught them. "Is it not written," he asked, "My house shall be called a house of prayer for all nations? You have made it a den of robbers^a." This came to the ears of the scribes and high priests *and the leaders of the people*, and they tried to get him put to death for they were afraid of him, *but they could not discover what was to be done*. But the multitude were all astounded at his teaching.

Lk. 19:47-48

Blind and lame people came up to him in the temple and he healed them. But when the high priests and scribes saw his wonderful deeds and saw the children who shouted in the temple, "Hosanna

Mt. 21:14-16

^a Isaiah 56:7; Jeremiah 7:11.

¹ Pilgrims had to be supplied with the requirements for sacrifice and with the local currency in which alone the temple tax could be paid. Jesus objected to this legitimate trade being carried on in the only section of the temple into which the Gentiles and the women could come. In the midst of such trading real worship for these classes was impossible.

to the son of David!" they were indignant; they said to him, "Do you hear what they are saying?" "Yes," said Jesus, "have you never read, Thou hast brought praise to perfection from the mouth of babes and sucklings^a?"

Mt. 21:17 And when evening came he went outside the city to Bethany, where he spent the night.

Now as they passed in the morning they noticed the fig tree had withered to the root. Then Peter remembered. "Rabbi," he said, "there is the fig tree you cursed, all withered!" Jesus answered them, "Have faith in God! I tell you truly, whoever says to this hill, 'Take and throw yourself into the sea,' and has not a doubt in his mind but believes that what he says will happen, he will have it done. So I tell you, whatever you pray for and ask, believe you have got it and you shall have it. Also, whenever you stand up to pray, if you have anything against anybody, forgive him, so that your Father in heaven may forgive you your trespasses."

85. Question of Authority.

Mk. 11:27-33 Once more they came to Jerusalem. And *one* day as he was walking within the temple and teaching the people and preaching the gospel the high priests and scribes and elders came and asked him, "Tell us. What authority have you for acting in this way? Who gave you authority to act in this way?" Jesus said to them, "I am going to ask you a question. Answer this, and I will tell you what authority I have for acting as I do. What about the baptism of John? Was it from heaven or from men?" Now they argued to themselves, "[What are we to say?] If we say,

^a Psalm 8: 2.

‘From heaven,’ he will ask, ‘Then why did you not believe him?’ No, let us say, ‘From men’ ” —but they were afraid of the multitude, for the people all held John had been really a prophet. So they replied to Jesus, “We do not know.” Jesus said to them, “No more will I tell you what authority I have for acting as I do.”

86. The Two Sons.

“Tell me what you think. A man had two sons. **Mt. 21:28-32** He went to the first and said, ‘Son, go and work in the vineyard today’; he replied, ‘I will go, sir,’ but he did not go. The man went to the second and said the same to him; he replied, ‘I will not,’ but afterwards he changed his mind and did go. Which of the two did the will of the father?” They said, “The last.” Jesus said to them, “I tell you truly, the taxgatherers and harlots are going into the Realm of God before you. For John showed you the way to be good and you would not believe him; the taxgatherers and harlots believed him, and even though you saw that, you would not change your mind afterwards and believe him.”

87. Two Parables of the Realm.

a). The Absent Landowner.

Then he proceeded to address them in parables. **Mk. 12:1-12**
 “A man *who was a householder* planted a vineyard, **Mt. 21:33-46**
 fenced it round, dug a trough for the winepress, **Lk. 20:9-19**
 and built a tower^a; then he leased it to vine- **Mt. 21:33**
 dressers and went abroad *for some time*. When **Lk. 20.9**
 the season *for fruit* came round he sent a servant **Mt. 21:34**
 to the vinedressers to collect from the vine-

^a Cp. Isaiah 5: 1-2.

dressers some of the produce of the vineyard, but they took and flogged him and sent him off with nothing. Once more he sent them another servant; him they knocked on the head and insulted. He sent another, but they killed him. And so they treated many others; some they flogged and some they killed. He had still one left, a beloved son; he sent him to them last, saying, 'They will respect my son.' But these vinedressers said to themselves, 'Here is the heir; come on, let us kill him, and the inheritance will be our own.' So they took and killed him, and threw him outside the vineyard. Now what will the owner of the vineyard do? He will come and destroy the vinedressers, and he will give the vineyard to others *who will give him the fruits in their season*. Have you not even read this scripture?—

Mt. 21:41

The stone that the builders rejected is the chief stone now of the corner:
this is the doing of the Lord,
and a wonder to our eyes^a.

Mt. 21:43-44 *I tell you therefore that the Realm of God will be taken from you and given to a nation that bears the fruits of the Realm¹.*

*[Everyone who falls on this stone will be shattered,
and whoever it falls upon will be crushed.]*"

Then they tried to get hold of him, but they were afraid of the multitude. They knew he had meant the parable for them.

^a Psalm 118: 22-23.

¹ A note on the parable indicating that those who thought themselves the chosen people of God would have to give way to those who proved their divine kinship by the fruit of their lives.

b). The Marriage Feast ^a.

Then Jesus again addressed them in parables. **Mt. 22:1-14**
 "The Realm of heaven," he said, "may be compared to a king who gave a marriage-banquet in honour of his son. He sent his servants to summon the invited guests to the feast, but they would not come. Once more he sent some other servants, saying, 'Tell the invited guests, here is my supper all prepared, my oxen and fat cattle are killed, everything is ready, come to the marriage-banquet.' But they paid no attention and went off, one to his estate, another to his business, while the rest seized his servants and ill-treated them and killed them. The king was enraged; he sent his troops and destroyed those murderers and burned up their city. Then he said to his servants, 'The marriage-banquet is all ready, but the invited guests did not deserve it. So go to the byeways and invite anyone you meet to the marriage-banquet.' And those servants went out on the roads and gathered all they met, bad and good alike. Thus the marriage-banquet was supplied with guests. Now when the king came in to view his guests, he saw a man there who was not dressed in a wedding-robe. So he said to him, 'My man, how did you get in here without a wedding-robe?' The man was speechless. Then said the king to his servants, 'Take him hand and foot, and throw him outside, out into the darkness; there men will wail and gnash their teeth. For many are invited but few are chosen.' "

^a Cp. a somewhat similar parable in Lk. 14: 16-24 (§ 64).

88. A Series of Controversies.

a). Taxes to Caesar.

Mk. 12:13-17

Mt. 22:15-22

Lk. 20:20-26

Mt. 22:15

Lk. 20:20

Then the Pharisees went and plotted to trap him in talk in order to seize on what he said and get him handed over to the authority and jurisdiction of the governor. But they sent some of the Pharisees and Herodians, spies who pretended to be honest persons, to him for the purpose of catching him with a question. They came up and said to him, "Teacher, we know you are sincere and fearless; you do not court human favour, you teach the Way of God honestly. Tell us, then, what you think about this. Is it right to pay taxes to Caesar or not? Are we to pay, or are we not to pay?" But he saw their trick and said to them, "You hypocrites! why tempt me? Bring me a shilling. Let me see it." So they brought one. He said, "Whose likeness, whose inscription is this?" "Caesar's," they said. Jesus said to them, "Give Caesar what belongs to Caesar, give God what belongs to God¹."

Lk. 20:26

So they could not seize on what he said before the people, and marvelling at his reply they said nothing. He astonished them. So they left him and went away.

Mt. 22:22

b). The Resurrection.

Mk. 12:18-27

Mt. 22:23-33

Lk. 20:27-38

Sadducees, men who hold there is no resurrection, also came up and put a question to him. "Teacher," they said, "Moses has written this law for us, that if a man's brother dies leaving a

¹ Patriotic Jews opposed tribute to Rome. To urge that it be not given would bring Jesus into conflict with the civil authorities. Jesus offended neither group by his answer that the use of Caesar's coins which helped forward their legitimate business carried with it the obligation to make some return to Caesar for the service so rendered.

wife but no child, his brother is to take the woman and raise offspring for his brother^a. Now there were seven brothers. The first married a wife and died leaving no offspring: the second took her and died without leaving any offspring: so did the third: none of the seven left any offspring. Last of all the woman died too. At the resurrection, when they rise, whose wife shall she be? She was wife to the seven of them." Jesus said to them, "Is this not where you go wrong?—you understand neither the scriptures nor the power of God. When people rise from the dead they neither marry nor are married, *for they cannot die any more; they are like the angels in heaven and by sharing in the resurrection they are sons of God*. As for the dead being raised, have you not read in the book of Moses, at the passage on the Bush, how God said to him, I am the God of Abraham and the God of Isaac and the God of Jacob^b? He is not the God of dead people but of living. You are far wrong."

Lk. 20:36

Mt. 22:33

And when the crowds heard it, they were astounded at his teaching. Some of the scribes declared, "Teacher, that was a fine answer."

Lk. 20:39

c). The Great Commandments^c.

When the Pharisees heard he had silenced the Sadducees, they mustered their forces and one of them, a scribe^d came up, who had listened to the discussion. Knowing Jesus had given them an apt answer, he put this question to him, "What is the chief of all the commands?" Jesus replied, "The chief one is: Hear, O Israel, the Lord our God is one Lord, and you must love the Lord your God with your whole heart, with your whole soul,

Mk. 12:28-34

Mt. 22:34-40

Lk. 20:39-40

Mt. 22:34

^a Deuteronomy 25:5-6. ^b Exodus 3:6. ^c Cp. also Lk. 10:25-28 (§ 54). ^d Mt.: "a jurist" (22:35).

with your whole mind, and with your whole strength. *This is the greatest and chief command^a.* The second is *like it*: You must love your neighbour as yourself^b. There is no other command greater than these. *The whole Law and the prophets hang on these two commands.*" The scribe said to him, "Right, teacher! You have truly said, He is One, and there is none else but Him. Also, to love him with the whole heart, with the whole understanding, and with the whole strength, and to love one's neighbour as oneself—that is far more than all holocausts and sacrifices." Jesus noted his intelligent answer and said to him, "You are not far off the Realm of God." After that no one ventured to put any more questions to him.

89. Christ and David.

Mk. 12:35-37

Mt. 22:41-46

Lk. 20:41-44

Mt. 22:41

And as Jesus taught in the temple *and the Pharisees had mustered*, he asked, "How can the scribes say that the Christ is David's son? David himself said in the holy Spirit^c,

The Lord said to my Lord,
'Sit at my right hand,
till I make your enemies a
footstool for your feet.'

David here calls him Lord. Then how can he be his son?"

Now the mass of the people listened with delight to him.

90. Condemnation of the Pharisees^d.

Mt. 23:1-39

Mk. 12:38-40

Lk. 20:45-47

Lk. 13:34-35

Then Jesus spoke to the crowds and to his disciples. "*Beware of the scribes!* The scribes and

^a Deuteronomy 6:4-5. ^b Leviticus 19:18. ^c Psalm 110:1.

^d Cp. also Lk. 11:39-52 (§ 57).

Pharisees sit on the seat of Moses; so do whatever they tell you, obey them, but do not do as they do. They talk but they do not act. They make up heavy loads and lay them on men's shoulders but they will not stir a finger to remove them. *They prey upon the property of widows and offer long unreal prayers. All the heavier will their sentence be!* Besides, all they do is done to catch the notice of men; they make their phylacteries broad^a, they wear large tassels, they are fond of the best places at banquets and the front seats in the synagogues; they like to be saluted in the marketplaces and to be called 'rabbi' by men.

But you are not to be called 'rabbi,'

for One is your teacher, and you are all brothers;

you are not to call anyone 'father' on earth,

for One is your heavenly Father;

nor must you be called 'leaders,'

for One is your leader, even the Christ.

He who is greatest among you must be your servant.

Whoever uplifts himself will be humbled,

and whoever humbles himself will be uplifted.

Woe to you, you impious scribes and Pharisees!

you shut the Realm of heaven in men's faces;

you neither enter yourselves,

nor will you let those enter who are on the point of entering.

Woe to you, you impious scribes and Pharisees!

you traverse sea and land to make a single proselyte,

^a Numbers 15: 38-39; Deuteronomy 6: 8.

and when you succeed you make him a son
of Gehenna twice as bad as yourselves.
Woe to you, blind guides that you are!

you say, 'Swear by the sanctuary, and it
means nothing;

but swear by the gold of the sanctuary,
and the oath is binding.'

You are senseless and blind! for which is
the greater,

the gold or the sanctuary that makes the
gold sacred?

You say again, 'Swear by the altar, and it
means nothing;

but swear by the gift upon it, and the oath
is binding.'

You are blind! for which is the greater,
the gift or the altar that makes the gift
sacred?

He who swears by the altar
swears by it and by all that lies on it;
he who swears by the sanctuary
swears by it and by Him who inhabits
it;

He who swears by heaven
swears by the throne of God and by
Him who sits upon it.

Woe to you, you impious scribes and Phari-
sees!

you tithe mint and dill and cummin,
and omit the weightier matters of the law,
justice and mercy and faithfulness^a;
these latter you ought to have practised
—without omitting the former.

Blind guides that you are,
filtering away the gnat and swallowing the
camel!

^a Leviticus 27: 30; Micah 6: 8.

Woe to you, you irreligious scribes and Pharisees!

you clean the outside of the cup and the plate,

but inside they are filled with your rapacity and self-indulgence.

Blind Pharisee! first clean the inside of the cup,

so that the outside may be clean as well.

Woe to you, you irreligious scribes and Pharisees!

you are like tombs whitewashed;

they look comely on the outside,

but inside they are full of dead men's bones and all manner of impurity.

So to men you seem just,

but inside you are full of hypocrisy and iniquity.

Woe to you, you irreligious scribes and Pharisees! You build tombs for the prophets and decorate the tombs of the just, and you say, 'If we had been living in the days of our fathers, we would not have joined them in shedding the blood of the prophets.' So you are witnesses against yourselves, that you are sons of those who killed the prophets! And you will fill up the measure that your fathers filled. You serpents! you brood of vipers! how can you escape being sentenced to Gehenna? This is why I will send you prophets, wise men, and scribes, some of whom you will kill and crucify, some of whom you will flog in your synagogues and persecute from town to town; it is that on you may fall the punishment for all the just blood shed on earth from the blood of Abel the just down to the blood of Zechariah the son of Barachiah^a, whom

^a Genesis 4: 8; II Chronicles 24: 20-21.

you murdered between the sanctuary and the altar. I tell you truly, it will all come upon this generation.

O Jerusalem, Jerusalem! slaying the prophets and stoning those who have been sent to you! How often I would fain have gathered your children as a fowl gathers her brood under her wings! But you would not have it! See, your House is left to you, desolate^a. For I tell you, you will never see me again till you say, Blessed be he who comes in the Lord's name^b."

91. The Widow's Gift.

Mk. 12:41-44

Lk. 21:1-4

Sitting down opposite the treasury, he watched the people putting their money into the treasury. A number of the rich were putting in large sums, but a poor widow came up and put in two little coins amounting to a halfpenny. And he called his disciples and said to them, "I tell you truly, this poor widow has put in more than all who have put their money into the treasury; for they have all put in a contribution out of their surplus, but she has given out of her neediness all she possessed, her whole living."

92. Warnings of the Future.

a). Destruction of the Temple.

Mk. 13:1-2

Mt. 24:1-2

Lk. 21:5-6

As he went out of the temple one of his disciples said to him, "Look, teacher, what a size these stones and buildings¹ are!" Jesus said to him,

^a Cp. Jeremiah 12: 7; 22: 5. ^b Psalm 118: 26.

¹ The temple seemed the last word in magnificence and religious sanctity. It had been fifty years in building and was not yet complete. It was, though incomplete, an impressive building. The outer walls were pure white. "The platform

"You see these great buildings? *There are days* Lk. 21:6
coming when not a stone shall be left on another,
 without being torn down."

b). Signs of the End.

And as he sat on the Hill of Olives¹ opposite **Mk. 13:3-8**
 the temple, Peter and James and John and Mt. 24:3-8
 Andrew asked him in private, "Tell us, when is Lk. 21:7-11
 this to happen? What will be the sign for all this
 to be accomplished?" So Jesus began: "Take
 care that no one misleads you:—many will come
 in my name saying, 'I am he^a, *the time is near,*' Lk. 21:8
 and mislead many. *Do not go after them.* And
 when you hear of wars and rumours of war, do
 not be alarmed; these have to come, but it is
 not the end yet. For nation will rise against
 nation, and realm against realm; there will be
 earthquakes here and there, and famines too;
there will be awful portents and signs from heaven. Lk. 21:11
 All that is but the beginning of the trouble.

c). Persecution.

Look to yourselves. Men will hand you over **Mk. 13:9-13**
 to Sanhedrins and you will be flogged in syna- Mt. 24:9-14
 gogues and brought before governors and kings Mt. 10:17-23
 for my sake, to testify to them. (Ere the end, Lk. 21:12-19
 the gospel must be preached to all nations.)
 Now when they carry you off to trial, do not

^a Mt.: "I am the Christ" (24: 5).

above them was surrounded by four marble cloisters, one at least of which was larger and higher than York Minster. These cloisters embraced a building of marble and gold approached by a gateway 150 feet in height, higher, that is to say, than the façade of St. Peter's at Rome."

¹ A hill a short distance outside the city and to the east, directly opposite the temple site.

worry beforehand about what you are to say; say whatever comes to your lips at the moment, for he who speaks is not you but the holy Spirit. Brother will betray brother to death, the father will betray his child, children will rise against their parents and kill them, and you will be hated by all men on account of my name; and many will be repelled then, they will betray one another and hate one another. Many false prophets will rise and mislead many. And in most of you love will grow cold by the increase of iniquity but not a hair of your head will perish. He will be saved who holds out to the very end. This gospel of the Reign shall be preached all over the wide world as a testimony to all the Gentiles, and then the end will come.

Mt. 24:10-12

Lk. 21:18-19

Mt. 24:14

d). Characteristics of the End.

Mk. 13:14-20 But whenever you see Jerusalem surrounded by armies, then be sure her desolation is not far away.

Mt. 24:15-22 But whenever you see the appalling Horror spoken of by the prophet Daniel¹ standing in the holy place where he has no right to stand (let the reader note this), then let those who are in Judaea fly to the hills; a man on the housetop must not go down into the house or go inside to fetch anything out of his house, and a man in the field must not turn back to get his coat. Let those who are in the city escape, and let not those who are in the country come in to the city; for these are the days of the divine Vengeance, in fulfilment of all that is written in scripture. Woe to women with child and to women who give suck in those days, for sore anguish will come upon the land and

Lk. 21:20

Mt. 24:15

Lk. 21:21-22

Lk. 21:23-24

¹ A clear reference to Daniel 9: 27; 11: 31; 12: 11. Jesus is picturing the impending invasion of Jerusalem and the temple by the Romans.

Wrath on this people; they will fall by the edge of the sword, they will be carried prisoners to all nations, and Jerusalem will be under the heel of the Gentiles till the period of the Gentiles expires.

Pray it may not be winter when it comes, for those days will be days of misery, the like of which has never been from the beginning of God's creation until now—no and never shall be. Had not the Lord cut short those days, not a soul would be saved alive; but he has cut them short for the sake of the elect whom he has chosen.

e). The Coming of the Son of Man.

If anyone tells you at that time, 'Look, here is the Christ,' or, 'Look, there he is,' do not believe it; for false Christs and false prophets will rise and perform signs and wonders to mislead the elect if they can. Now take care! I am telling you of it all beforehand.

Mk. 13:21-37

Mt. 24:23-42

Lk. 21:25-38

*If they tell you, 'Here he is in the desert,'
do not go out;
'here he is in the chamber,'
do not believe it.*

Mt. 24:26-28

*For like lightning that shoots from east to west,
so will be the arrival of the Son of man.*

*Wherever the body lies,
there will the vultures gather.*

But when that misery is past, in those days,
the sun will be darkened
and the moon will not yield her light,
the stars will drop from heaven,
and the orbs of the heavens will be shaken^a,

^a Cp. Isaiah 13: 9-10; 34: 4; Ezekiel 32: 7-8; Joel 2: 1-2, 10-11, 30-31; Amos 8: 9; Zephaniah 1: 14-16.

- Lk. 21:25-26* while on earth the nations will be in dismay with bewilderment at the roar of sea and waves, men swooning with panic and foreboding of what is to befall the universe. Then they will see the Son of
- Mt. 24:30-31* man coming in the clouds of heaven with great power and glory^a. Then he will despatch his angels and muster the elect from the four winds, from the verge of earth to the verge of heaven^b.
- Lk. 21:28* But when these things begin to happen, look up and raise your heads, for your release is not far distant.

Let the fig tree teach you a parable. As soon as its branches turn soft and put out leaves, you know summer is at hand; so, whenever you see this happen, you may be sure He is at hand^c, at the very door.

I tell you truly, the present generation will not pass away till all this happens. Heaven and earth will pass away, but my words never.

- Mt. 24:37-41* Now no one knows anything about that day or hour, not even the angels in heaven, not even the Son, but only the Father. As were the days of Noah^d, so will the arrival of the Son of man be. For as in the days before the deluge people ate and drank, married and were married, till the day Noah entered the ark; and as they knew nothing till the deluge came and swept them all away; so will the arrival of the Son of man be.

Then there will be two men in the field,
one will be taken and one will be left;
two women will be grinding at the millstone,
one will be taken and one will be left^e.

^a Cp. Daniel 7: 13-14. ^b Cp. Deuteronomy 30: 4; Isaiah 27: 12-13; Zechariah 2: 6 ^c Lk.: "the Reign of God is at hand" (21: 31). ^d Genesis 6: 11-14; 7: 7, 21-23. ^e Cp. Lk. 17: 26-32 (§ 71).

Take care, keep awake and pray; you never know the time, *in case your hearts get overpowered by dissipation and drunkenness and worldly anxieties, and so that Day catches you suddenly like a trap. For it will come upon all dwellers on the face of all the earth.* Lk. 21:34-35

It is like a man leaving his house to go abroad; he puts his servants in charge, each with his work to do, and he orders the porter to keep watch. Watch then, for you never know when the Lord of the House will come, in the late evening or at midnight or at cock-crow or in the morning. Watch, in case he comes suddenly and finds you asleep. Watch: I say it to you, and I say it to all.

f). The Wise Servant^a.

But be sure of this, that if the householder had known at what watch in the night the thief was coming, he would have been on the watch, he would not have allowed his house to be broken into. So be ready yourselves, for the Son of man is coming at an hour you do not expect. Mt. 24:43-51

Now where is the trusty and thoughtful servant, whom his lord and master has set over his household to assign them their supplies at the proper time? Blessed is that servant if his lord and master finds him so doing when he arrives! I tell you truly, he will set him over all his property. But if the bad servant says to himself, 'My lord and master is long of coming,' and if he starts to beat his fellow-servants and to eat and drink with drunkards, that servant's lord and master will arrive on a day when he does not expect him and at an hour which he does not know; he will cut him in two and assign him the fate of the hypocrites. There men will wail and gnash their teeth.

^a Cp. Lk. 12: 39-46 (§ 59).

g). Wise and Foolish Maidens^a.

Mt. 25:1-13

Then shall the Realm of heaven be compared to ten maidens who took their lamps and went out to meet the bridegroom and the bride. Five of them were stupid and five were sensible. For although the stupid took their lamps, they took no oil with them, whereas the sensible took oil in their vessels as well as their lamps. As the bridegroom was long of coming, they all grew drowsy and went to sleep. But at midnight the cry arose, 'Here is the bridegroom! Come out to meet him!' Then all the maidens rose and trimmed their lamps. The stupid said to the sensible, 'Give us some of your oil, for our lamps are going out.' But the sensible replied, 'No, there may not be enough for us and for you. Better go to the dealers and buy for yourselves.' Now while they were away buying oil, the bridegroom arrived; those maidens who were ready accompanied him to the marriage-banquet, and the door was shut. Afterwards the rest of the maidens came and said, 'Oh sir, oh sir, open the door for us!' but he replied, 'I tell you frankly, I do not know you.' Keep on the watch then, for you know neither the day nor the hour.

h). The Pounds^b.

Mt. 25:14-30

For the case is that of a man going abroad, who summoned his servants and handed over his property to them; to one he gave twelve hundred pounds, to another five hundred, and to another two hundred and fifty; each got according to his capacity. Then the man went abroad. The

^a Cp. Lk. 12:35-38 (§ 59).^b Cp. "The Parable of the Pounds," Lk. 19:12-27 (§ 82).

servant who had got the twelve hundred pounds at once went and traded with them, making another twelve hundred. Similarly the servant who had got the five hundred pounds made another five hundred. But the servant who had got the two hundred and fifty pounds went off and dug a hole in the ground and hid his master's money. Now a long time afterwards the master of those servants came back and settled accounts with them. Then the servant who had got the twelve hundred pounds came forward, bringing twelve hundred more; he said, 'You handed me twelve hundred pounds, sir; here I have gained another twelve hundred.' His master said to him, 'Capital, you excellent and trusty servant! You have been trusty in charge of a small sum; I will put you in charge of a large sum. Come and share your master's feast.' Then the servant with the five hundred pounds came forward. He said, 'You handed me five hundred pounds, sir; here I have gained another five hundred.' His master said to him, 'Capital, you excellent and trusty servant! You have been trusty in charge of a small sum: I will put you in charge of a large sum. Come and share your master's feast.' Then the servant who had got the two hundred and fifty pounds came forward. He said, 'I knew you were a hard man, sir, reaping where you never sowed and gathering where you never winnowed. So I was afraid; I went and hid your two hundred and fifty pounds in the earth. There's your money!' His master said to him in reply, 'You rascal, you idle servant! You knew, did you, that I reap where I have never sowed and gather where I have never winnowed! Well then, you should have handed my money to the bankers and I would have got my capital with

interest when I came back. Take therefore the two hundred and fifty pounds away from him, give it to the servant who had the twelve hundred.

For to everyone who has shall more be given
and richly given;

but from him who has nothing, even what
he has shall be taken.

Throw the good-for-nothing servant into the darkness outside; there men will wail and gnash their teeth.'

i). The Sheep and the Goats.

Mt. 25:31-46 When the Son of man comes in his glory and all the angels with him^a, then he will sit on the throne of his glory, and all nations will be gathered in front of him; he will separate them one from another, as a shepherd separates the sheep from the goats, setting the sheep on his right hand and the goats on his left. Then shall the King say to those on his right, 'Come you whom my Father has blessed, come into your inheritance in the realm prepared for you from the foundation of the world.

For I was hungry and you fed me,

I was thirsty and you gave me drink,

I was a stranger and you entertained me,

I was unclothed and you clothed me,

I was ill and you looked after me,

I was in prison and you visited me.'

Then the just will answer,

'Lord, when did we see you hungry and fed
you? or thirsty and gave you drink?

when did we see you a stranger and enter-
tained you? or unclothed and clothed
you?

^a Cp. Zechariah 14: 5.

when did we see you ill or in prison and visited you?’

The King will answer them, ‘I tell you truly, in so far as you did it to one of these brothers of mine, even to the least of them, you did it to me.’ Then he will say to those on the left, ‘Begone from me, you accursed ones, to the eternal fire which has been prepared for the devil and his angels!

For I was hungry but you never fed me,
I was thirsty but you never gave me drink,
I was a stranger but you never entertained me,

I was unclothed but you never clothed me,
I was ill and in prison but you never looked after me.’

Then they will answer too, ‘Lord, when did we ever see you hungry or thirsty or a stranger or unclothed or ill or in prison, and did not minister to you?’ Then he will answer them, ‘I tell you truly, in so far as you did not do it to one of these, even the least of them, you did not do it to me.’

So they shall depart to eternal punishment, and the just to eternal life ^a.”

By day he taught in the temple, but at night he went outside the city and passed the night on the hill called the Olive-Orchard. And all the people used to come early in the morning to listen to him in the temple. Lk. 21: 37-38

93. The Authorities Conspire.

When Jesus finished saying all this he said to his disciples, “You know the passover^b is to be **Mt. 26: 1-5**
Mk. 14: 1-2
Lk. 22: 1-2

^a Cp. Daniel 12: 2.

^b Also called, “the feast of unleavened bread” (Lk. 22: 1).

held two days after this; and the Son of man will be delivered up to be crucified."

Mk. 14: 1

Then the high priests *and the scribes* and the elders of the people met in the palace of the high priest who was called Caiaphas and took counsel together to get hold of Jesus by craft and have him put to death. "Only," they said, "it must not be during the festival, in case of a riot among the people."

94. The Precious Ointment^a.

Mk. 14: 3-11

Mt. 26: 6-16

Lk. 22: 3-6

Now when he was at Bethany in the house of Simon the leper, lying at table, a woman came up with an alabaster flask of pure nard perfume, which had cost a great sum; the flask she broke and poured the perfume over his head. This angered some of those present^b. "What was the use of wasting perfume like this? This perfume might have been sold for over three hundred shillings, and the poor might have got that." So they upbraided her. But Jesus said, "Let her alone. Why are you annoying her? She has done a beautiful thing to me. The poor you always have beside you, and you can be kind to them whenever you want; but you will not always have me. She has done all she could—she has anticipated the perfuming of my body for burial. I tell you truly, wherever the gospel is preached all over the world, men will speak of what she has done in memory of her."

Mt. 26: 15

Then Judas Iscariot, one of the twelve, went to the high priests to betray him to them *and said*, "*What will you give me for betraying him to you?*" They were delighted to hear it, and promised to

^a Cp. also Lk. 7: 36-50 (§ 27) for a somewhat similar incident. ^b I.e., some of the disciples (Mt. 26: 8).

pay him for it^a. Meantime he sought a good opportunity for betraying him *in the absence of the crowd*. Lk. 22: 6

95. The Last Supper.

On the first day of unleavened bread (the day^b when the paschal lamb was sacrificed) his disciples said to him, "Where do you want us to go and prepare for you to eat the passover?" So he despatched two^c of his disciples, telling them, "Go into the city and you will meet a man carrying a water-jar¹; follow him, and whatever house he goes into, tell the owner that the Teacher says, '*My time is near. Where is my room, that I may eat the passover there with my disciples?*' He will show you a large room upstairs, with couches spread, all ready; prepare the passover for us there." The disciples went away into the city and found it was as he had told them. So they prepared the passover, and when evening fell he arrived along with the twelve. As they were at table eating, Jesus said, "*I have longed eagerly to eat this passover with you before I suffer, for I tell you I will never eat the passover again till the fulfilment of it in the Reign of God. Truly I tell you, one of you is going to betray me, one who is eating with me.*" They got distressed at this, and said to him one after another, "*Lord, surely it is not me?*" "Surely it is not me?" "One of Mk. 14:12-25
Mt. 26:17-29
Lk. 22:7-23

^a Mt.: "And they weighed out for him thirty silver pieces" (26:15). Cp. Zechariah 11:12.

^b Exodus 12:17-20.

^c Lk.: "Peter and John" (22:8).

¹ It is not necessary to take this as meaning Jesus made use of supernatural knowledge. The story suggests prearrangement of which the disciples did not know. The secret arrangements were intended to avoid interference from the passover crowds or the authorities.

Mt. 26:25

the twelve," he told them, "one who is dipping into the same dish as I am. The Son of man goes the road that the scripture has described for him, but woe to the man by whom the Son of man is betrayed! Better that man had never been born!" *Then Judas his betrayer said, "Surely it is not me, rabbi?" He said to him, "Is it not?"*

Lk. 22:19-20

And as they were eating he took a loaf and after the blessing he broke and gave it to them, saying, "Take this, it means my body *given up for your sake; do this in memory of me.*" So too after supper he also took a cup and after thanking God he gave it to them, and they all drank of it; he said to them, "This means my covenant-blood^a which is shed for many *to win remission of their sins*^b; truly I tell you, I will never drink the produce of the vine again till the day I drink it new *with you within the Realm of God.*"

Mt. 26:28

96. Peter's Denial Predicted.

Mk. 14:26-31

Mt. 26:30-35

Lk. 22:31-38

Mt. 26:31

Lk. 22:31-33

After the hymn of praise they went out to the Hill of Olives. Jesus said to them, "You will all be disconcerted *over me tonight*, for it is written: I will strike at the shepherd and the sheep *of the flock* will be scattered^c. But after my rising I will precede you to Galilee." Peter said to him, "Though all are disconcerted, I will not be." Jesus said to him, "*Simon, Simon, Satan has claimed the right to sift you all like wheat, but I have prayed that your own faith may not fail. And you in turn must be a strength to your brothers. I tell you truly, to-day you will disown me three times, this very night, before the cock crows twice.*"

^a Cp. Exodus 24: 8; Zechariah 9: 11; Jeremiah 31: 31; Leviticus 4: 18-20. ^b Lk.: "for your sake" (22: 20).

^c Cp. Zechariah 13: 7.

But he persisted, "*Lord, I am ready to go with you to prison and to death. Though I have to die with you, I will never disown you.*" And they all said the same.

And he said to them, "*When I sent you out with neither purse nor wallet nor sandals, did you want for anything?*" "No," they said, "*for nothing.*" Then he said to them, "*But he who has a purse must take it now, and the same with a wallet; and he who has no sword must sell his coat and buy one. For I tell you, this word of scripture must be fulfilled in me: he was classed among criminals^a. Yes, there is an end to all that refers to me.*" "Lord," they said, "*here are two swords!*" "Enough! Enough!" he answered.

^a Isaiah 53: 12.

VI. THE CRUCIFIXION AND RESURRECTION.

97. Gethsemane.

Mk. 14:32-42

Mt. 26:36-46

Lk. 22:39-46

Then they came to a place called Gethsemane, and he told his disciples, "Sit here till I pray." But he took Peter and James and John along with him; and as he began to feel appalled and agitated, he said to them, "My heart is sad, sad even to death; stay here and watch." Then he went forward a little and fell to the earth, praying that the hour might pass away from him, if possible. "Abba, Father," he said, "Thou canst do anything. Take this cup away from me^a. Yet, not what I will but what thou wilt." [*And an angel from heaven appeared to strengthen him; he fell into an agony and prayed with greater intensity, his sweat dropping to the ground like clots of blood.*]

Lk. 22:43-44

Lk. 22:45

Then *rising from prayer* he came and found them asleep from *sheer sorrow*; so he said to Peter, "Are you sleeping, Simon? Could you not watch for a single hour? Watch and pray, all of you, so that you may not slip into temptation. The spirit is eager but the flesh is weak." Again he went away and prayed in the same words as before^b; then he returned and found them once more asleep, for their eyes were heavy. They did not know what to say to him^c. Then he came

^a Mt.: "My Father, if it be possible, let this cup pass me" (26: 39).

^b Mt.: "My Father, if this cup cannot pass unless I drink it, thy will be done" (26: 42).

^c Mt. inserts: "So he left them and went back for the third time, praying in the same words as before" (26: 44).

for the third time and said to them, "Still asleep? still resting? No more of that! The hour has come, here is the Son of man betrayed into the hands of sinners. Come, get up, here is my betrayer close at hand."

98. The Betrayal.

At that very moment, while he was still speaking, Judas [Iscariot] one of the twelve came up accompanied by a mob with swords and clubs who had come from the high priests and scribes and elders. Now his betrayer had given them a signal; he said, "Whoever I kiss, that is the man. Seize him and get him safely away." So when he arrived he at once went up to him and said, "*Hail! Rabbi,*" and kissed him. *But Jesus said to him, "Judas! would you betray the Son of man with a kiss? My man, do your errand."* Then they laid hands on him and seized him.

Mk. 14:43-52

Mt. 26:47-57

Lk. 22:47-53

Mt. 26:49

Lk. 22:48

Mt. 26:50

Now when the supporters of Jesus saw what was going to happen, they said, "Lord, shall we strike with our swords?" One of the bystanders drew his sword and struck the servant of the high priest, cutting off his ear.

Lk. 22:49

Jesus said, "*Let me do this at least,*" and cured him by touching his ear. Then Jesus said to him, "*Put your sword back into its place; all who draw the sword shall die by the sword. What! do you think I cannot appeal to my Father to furnish me at this moment with over twelve legions of angels? Only, how could the scriptures be fulfilled then—the scriptures that say this must be so?*"

Lk. 22:51

Mt. 26:52-54

Jesus turned on them, saying, "Have you sallied out to arrest me like a robber, with swords and clubs? Day after day I was beside you in the temple teaching, and you never seized me. However, it is to let the scriptures be fulfilled."

Then they left him and fled, all of them; one young man did follow him, with only a linen sheet thrown round his body, but when the [young] men seized him he fled away naked, leaving the sheet behind him.

99. Trial Before the Sanhedrin.

Mk. 14:53-65

Mt. 26:57-68

Lk. 22:54-55,
66-71

Mt. 26:57

They took Jesus away to the high priest, *Caiaphas*, and all the high priests and scribes and elders met there with him. Peter followed him at a distance till he got inside the courtyard of the high priest, where he sat down with the attendants to warm himself at the fire.

Mt. 26:59

Now the high priests and the whole of the Sanhedrin tried to secure *false* evidence against Jesus, in order to have him put to death; but they could find none, for while many bore false witness against him their evidence did not agree. Some got up and bore false witness against him, saying, "We heard him say, 'I will destroy this temple made by hands, and in three days I will build another temple not made by hands.'" But even so the evidence did not agree. So the high priest rose in their midst and asked Jesus, "Have you no reply to make? What about this evidence against you?" He said nothing and made no answer. Again the high priest put a question to him. "Are you the Christ?" he said, "the Son of the Blessed? *I adjure you by the living God, tell us.*" Jesus said, "*You will not believe me if I tell you and you will not answer me when I put a question to you. I am. And, what is more, you will all see the Son of man sitting at the right hand of the Power and coming with the clouds of heaven^a.*" "*Are you the Son of God*

Mt. 26:63

Lk. 22:67-70

^a Psalm 110: 1; Daniel 7: 13.

then?" they all said. "Certainly," he replied, "I am." Then the high priest tore his clothes and cried, "What more evidence do we want? You have heard his blasphemy for yourselves. What is your mind^a?" They condemned him, all of them, to the doom of death; and some of them started to spit on him and to blindfold him and buffet him, asking him, "Prophecy to us, you Christ! tell us who struck you!" The attendants treated him to cuffs and slaps. Mt. 26:68

100. Peter's Denial^b.

Now as Peter was downstairs in the courtyard, a maidservant of the high priest came along, and when she noticed Peter warming himself she looked at him and said, "You were with Jesus of Nazaret^c too." But he denied it. "I do not know," he said, "I have no idea what you mean." Then he went outside into the passage. The cock crowed. Again the maidservant^d who had noticed him began to tell the bystanders, "That fellow is one of them." But he denied it again. *He swore, "I do not know the man."* After a little^e the bystanders once more said to Peter, "To be sure, you are one of them. Why, you are a Galilean¹! Why, your accent betrays you!" But he broke out cursing and swearing, "I do not know the man you mean." At that moment the cock crowed for the second time. *The Lord turned round and looked at Peter.* Then Peter remembered how Jesus had told him, "Before the cock Mk. 14:66-72
Mt. 26:69-75
Lk. 22:56-65

^a Leviticus 24: 16. ^b In Lk.'s account, Peter's denial precedes the trial before the Sanhedrin. ^c Mt.: "the Galilean" (26: 69). ^d Lk.: "another man" (22: 58). ^e Lk.: "about an hour" (22: 59).

¹ Peter's accent would show him to be a Galilean.

Mt. 26:75 crows twice you will disown me thrice"; and he *went outside and burst into tears*^a.

Lk. 22:63-65 Meantime the men who had Jesus in custody flogged him and made fun of him; blindfolding him they would ask him, "Prophecy, tell us who struck you?" And many another insult they uttered against him.

101. Trial Before Pilate.

Mt. 27:1-14

Mk. 15:1-5

Lk. 23:1-3

When morning came, all the high priests and the elders of the people took counsel against Jesus, so as to have him put to death. After binding him, they led him off and handed him over to Pontius Pilate the governor.

Then Judas his betrayer saw he was condemned, and repented; he brought back the thirty silver pieces to the high priests and elders, saying, "I did wrong in betraying innocent blood." "What does that matter to us?" they said, "it is your affair, not ours!" Then he flung down the silver pieces in the temple and went off and hung himself. The high priests took the money and said, "It would be wrong to put this into the treasury, for it is the price of blood^b." So after consulting they bought with it the Potter's Field, to serve as a burying-place for strangers. That is why the field is called to this day "The Field of Blood." Then the word spoken by the prophet Jeremiah was fulfilled: and I took the thirty silver pieces, the price of him who had been priced, whom they had priced and expelled from the sons of Israel; and I gave them for the potter's field, as the Lord had bidden me^c.

^a Mt. and Lk.: "wept bitterly" (26:75) (22:62).

^b Deuteronomy 23: 18.

^c Zechariah 11: 12-13; Jeremiah 32: 6-15; 18: 1-4.

Now Jesus stood before the governor. *They* Lk. 23:2
proceeded to accuse him, saying, "We have discovered this fellow perverting our nation, forbidding tribute being paid to Caesar, and alleging he is king messiah." And the governor asked him, "Are you the king of the Jews?" Jesus replied, "Certainly." But while he was being accused by the high priests and elders, he made no reply. Then Pilate said to him, "Do you not hear all their evidence against you? *Have you no reply to make?*" Mk. 15:4
 But, to Pilate's great astonishment, he would not answer him a single word.

102. Trial Before Herod.

And Pilate said to the high priests and the Lk. 23:4-17
 crowds, "I cannot find anything criminal about him." But they insisted, "He stirs up the people by teaching all over Judaea. He started from Galilee and now he is here." When Pilate heard that, he asked if the man was a Galilean, and ascertaining that he came under the jurisdiction of Herod, he remitted him to Herod, who himself was in Jerusalem during those days. Herod was greatly delighted to see Jesus; he had long wanted to see him, because he had heard about him and also because he hoped to see him perform some miracle. But though he put many questions to him, Jesus gave him no answer. Meanwhile the high priests and scribes stood and accused him with might and main. Then Herod and his troops scoffed at him and made fun of him, and after arraying him in a bright robe he remitted him to Pilate. Herod and Pilate became friends that day—previously they had been at enmity.

Then summoning the high priests and rulers and the people, Pilate said to them, "You

brought me this man as being an inciter to rebellion among the people. I have examined him before you and found nothing criminal about him, for all your accusations against him. No, nor has Herod, for he has remitted him to us. He has done nothing, you see, that calls for death; so I shall release him with a whipping."

103. Pilate's Decision.

Mk. 15:6-15

Mt. 27:15-26

Lk. 23:18-25

Now at festival time he used to release for them some prisoner whom they begged from him. (There was a man called Bar-Abbas¹ in prison, among the rioters who had committed murder during the insurrection.) So the crowd pressed up and started to ask him for his usual boon. Pilate replied, "Would you like me to release the king of the Jews for you?" (For he knew the high priests had handed him over out of envy. *Besides, when he was seated on the tribunal, his wife had sent to tell him, "Do nothing with that innocent man, for I have suffered greatly to-day in a dream about him."*)

Mt. 27:19

Mt. 27:20

Lk. 23:20

Mt. 27:21-22

Lk. 23:22-23

But the high priests and elders stirred up the crowd to get him to release Bar-Abbas for them instead. Pilate asked them again, *for he wanted to release Jesus, "Which of the two do you want me to release for you?" "Bar-Abbas," they said. Pilate said, "And what am I to do with your so-called king of the Jews?" Whereupon they shouted again, "Crucify him." "Why," said Pilate, "what has he done wrong? I have found nothing about him that deserves death; so I shall release him with a whipping."* But they shouted

¹Bar-Abbas was a political prisoner, charged with violence against Roman authority. This was the very accusation they were making against Jesus.

more fiercely than ever, "Crucify him!" *Their* Mt. 27:24-25
shouts carried the day. For when Pilate saw that in-
stead of him doing any good a riot was rising, he took
some water and washed his hands in presence of the
crowd, saying, "I am innocent of this good man's
blood. It is your affair!" To this all the people
replied, "His blood be on us and on our children!"
 So, as Pilate wanted to satisfy the crowd, he
 released Bar-Abbas for them; Jesus he handed
 over to *their will* to be crucified, after he had Lk. 23:25
 scourged him.

104. The Crucifixion of Jesus.

a). On the Way to Golgotha.

The soldiers of the governor took him inside the Mk. 15:16-21
 courtyard¹ (that is, the praetorium) and got all Mt. 27:27-32
 the regiment together; then they stripped him Lk. 23:26-31
 and dressed him in purple, put on his head a crown Mt. 27:27-29
 of thorns which they had plaited, put a stick in
 his hand and, kneeling before him in mockery,
 began to salute him with, "Hail, O king of the
 Jews!" They struck him on the head with a stick
 and spat upon him and bent their knees to him in
 homage. Then, after making fun of him, they
 stripped off the purple, put on his own clothes,
 and took him away to crucify him. They forced
 Simon a Cyrenian who was passing on his way
 from the country (the father of Alexander and
 Rufus²) to carry his cross. He was followed by Lk. 23:27-31
 a large multitude of the people and also of women
 who beat their breasts and lamented him; but Jesus
 turned to them and said, "Daughters of Jerusalem,
 weep not for me but weep for yourselves and for your

¹ The residence of the Roman Governor. ² Probably names
 which afterwards became familiar to the Christian group.

children! For there are days coming when the cry will be,

'Blessed are the barren,

the wombs that never have borne

and the breasts that never have suckled!'

Then will people say to the mountains, 'Fall on us!' and to the hills, 'Cover us^a.'

For if this is what they do when the wood is green,

what will they do when the wood is dry?"

b). The Crucifixion.

Mk. 15:22-32

Mt. 27:33-44

Lk. 23:32-43

Mt. 27:34

And they led him to the place called Golgotha (which means the place of a skull). They offered him wine flavoured with myrrh¹, but *when he tasted it* he would not take it^b. Then they crucified him and distributed his clothes among themselves, drawing lots for them to decide each man's share^c.

Lk. 23:34-38

Jesus said, "Father, forgive them, they do not know what they are doing." It was nine in the morning when they crucified him. The inscription bearing his charge in Greek and Latin and Hebrew characters was:

THE KING OF THE JEWS^d.

They also crucified two robbers along with him, one at his right and one at his left. *The people stood and looked on.* Those who passed by scoffed at him, nodding at him in derision and calling, "Ha! You were to destroy the temple and build it in three days! *If you are God's Son* come down from the cross and save yourself!" So, too, the

Mt. 27:40-42

^a Cp. Hosea 10: 8. ^b Cp. Psalm 69: 21. ^c Cp. Psalm 22: 18.

^d Mt.: "This is Jesus the King of the Jews" (27: 37).

Lk.: "This is the King of the Jews" (23: 38).

¹ A strong stimulant, "bracing and warming the system."

high priests *and elders* made fun of him to themselves with the scribes. "He saved others," they said, "but he cannot save himself! Let 'the Christ,' 'the king of Israel' come down now from the cross! Let us see that and we will believe! *His trust is in God^a? Let God deliver him now if he cares for him!*" The soldiers made fun of him too by coming up and handing him vinegar, and saying, "If you are the King of the Jews, save yourself." Mt. 27:43
Lk. 23:36-37

One of the criminals who had been hung also abused him, saying, "Are you not the Christ? Save yourself and us as well." But the other checked him, saying, "Have you no fear even of God? You are suffering the same punishment as he. And we suffer justly; we are getting what we deserve for our deeds. But he has done no harm." And he added, "Jesus, do not forget me when you come to reign." "I tell you truly," said Jesus, "you will be in paradise with me this very day." Lk. 23:39-43

c). Jesus' Death.

When twelve o'clock came, darkness covered the whole land till three o'clock, *owing to an eclipse of the sun*, and at three o'clock Jesus gave a loud cry, "Eloi, Eloi, lema sabachthanei" (which means, My God, my God, why hast thou forsaken me^b?) On hearing this some of the bystanders said, "Look, he is calling for Elijah." One man ran off, soaked a sponge in vinegar^c, and put it on the end of a stick to give him a drink, saying, "Come on, let us see if Elijah does come to take him down." But Jesus gave a loud cry *and said*, "Father, I trust my spirit in thy hands^d," and Mk. 15:33-41
Mt. 27:45-56
Lk. 23:44-49
Lk. 23:45

^a Psalm 22: 8.

^b Psalm 22: 1.

^c Cp. Psalm 69: 21.

^d Psalm 31: 5.

Lk. 23:46

Mt. 27:51-53 expired. And the curtain of the temple was torn in two, from top to bottom, *and the earth shook, the rocks were split, the tombs were opened, and a number of bodies of the saints who slept the sleep of death rose up—they left the tombs after his resurrection and entered the holy city and appeared to a number of people*¹.

Lk. 23:48 Now when the army-captain who stood facing him saw that he expired in this way, he said, "This man was certainly a son of God^a." *And when all the crowds who had collected for the sight saw what had happened, they turned away beating their breasts.*

There were some women also watching at a distance, among them Mary of Magdala, Mary the mother of James the younger and of Joses, and Salome, women who had followed him when he was in Galilee and waited on him, besides a number of other women who had accompanied him to Jerusalem.

d). The Burial.

Mk. 15:42-47

Mt. 27:57-66

Lk. 23:50-24:1

Mt. 27:57

Lk. 23: 50-51

By this time it was evening, and as it was the day of Preparation (that is, the day before the sabbath) Joseph of Arimathaea², a *rich* councillor of good position, a *just* man who had not voted for their plan of action, who himself was on the outlook for the Reign of God^b ventured to go to Pilate and ask for the body of Jesus^c. Pilate was surprised that he was dead already; he summoned the captain and asked if he had been dead some time³, and on ascertaining this from the captain

^a Lk.: "This man was really innocent" (23: 47).

^b Mt.: "who had become a disciple of Jesus" (28: 57).

^c Deuteronomy 21: 22-23.

¹ See note on this in the Introduction. ² A member of the Sanhedrin. ³ Death by crucifixion was slow and lingering.

he bestowed the corpse on Joseph. He, after buying a linen sheet, took him down and swathed him in the linen, laying him in *his own new tomb* *Mt. 27:60* which had been cut out of the rock *where no one had* *Lk. 23: 53* *yet been buried*, and rolling a boulder up against the opening of the tomb *he went away*. Now *Mt. 27: 60* Mary of Magdala and Mary the mother of Joses noted where he was laid. *So the women who had* *Lk. 23: 55-* *accompanied him from Galilee and who had followed* *24: 1* *Joseph, noted the tomb and the position of the body; then they went home and prepared spices and per-* *fumes. On the sabbath they rested in obedience to God's command^a.*

Next day (that is, on the day after the Preparation) *Mt. 27:62-66* *the high priests and Pharisees gathered round Pilate and said, "We remember, sir, that when this impostor was alive he said, 'I will rise after three days.' Now then, give orders for the tomb to be kept secure till the third day, in case his disciples go and steal him and then tell the people, 'He has risen from the dead.' The end of the fraud will then be worse than the beginning of it." Pilate said to them, "Take a guard of soldiers, go and make it as secure as you can." So off they went and made the tomb secure by putting a seal on the boulder and setting the guard.*

105. The Resurrection

a). The Empty Tomb.

And when the sabbath had passed Mary of **Mk. 16:1-8** Magdala, Mary the mother of James, and Salome **Mt. 28:1-7** bought some spices in order to go and anoint him¹; **Lk. 24:1-8**

^a Exodus 12: 16; 20: 8-11; Deuteronomy 5: 12-15.

¹ Anointing of the dead was customary. This was to complete the honor due the dead. There had not been time for it on the day of crucifixion, and Jewish custom forbade their attending to it on the sabbath.

Mt. 28:2-4

Lk. 24:3

Lk. 24:5

Lk. 24:6-7

Mt. 28:7

Lk. 24:8

and very early on the first day of the week they went to the tomb, after sunrise. *But a great earthquake took place; an angel of the Lord came down from heaven and went and rolled away the boulder and sat on it. His appearance was like lightning and his raiment white as snow. For fear of him the sentries shook and became like dead men. The women said to themselves, "Who will roll away the boulder for us at the opening of the tomb?" (for it was a very large boulder). But when they looked they saw the boulder had been rolled to one side, and on entering the tomb, they could not find the body of Jesus, but they saw a youth^a sitting on the right dressed in a white robe. They were bewildered, but he said to them, "Do not be bewildered. You are looking for Jesus of Nazaret, who was crucified? Why do you look among the dead for him who is alive? He has risen, he is not here. That is the place where he was laid. Remember how he told you when he was still in Galilee that the Son of man had to be betrayed into the hands of sinful men and be crucified and rise on the third day. Go you and tell his disciples and Peter, 'He has risen from the dead. He precedes you to Galilee; you shall see him there, as he told you. That is my message for you.'*" Then they remembered what he had said.

b). Appearance to the Women.

Mt. 28:8-15

Lk. 24:9-12

Then they ran quickly from the tomb in fear and great joy, to announce the news to his disciples. And Jesus himself met them, saying, "Hail!" So they went up to him and caught hold of his feet and worshipped him; then Jesus said to them, "Have no fear! Go and tell my

^a Lk.: "two men" (24:4).

brothers to leave for Galilee; they shall see me there."

They reported all this to the eleven and all the others Lk. 24:9-12
(It was Mary of Magdala, Joanna, and Mary the mother of James who with the rest of the women told this to the apostles.) But this story of the women seemed in their opinion to be nonsense; they would not believe them. Peter did get up and run to the tomb, but when he looked in he saw nothing except the linen bandages; so he went away home wondering what had happened.

Some of the sentries went into the city and reported all that had taken place to the high priests, who, after meeting and conferring with the elders, gave a considerable sum of money to the soldiers and told them to say that "his disciples came at night and stole him when we were asleep." "If this comes to the ears of the governor," they added, "we will satisfy him and see that you have no trouble about the matter¹." So the soldiers took the money and followed their instructions; and this story has been disseminated among the Jews down to the present day.

c). On the Road to Emmaus.

That very day two of them were on their way Lk. 24:13-32
 to a village called Emmaus about seven miles from Jerusalem. They were conversing about all these events, and during their conversation and discussion Jesus himself approached and walked beside them, though they were prevented from recognizing him. He said to them, "What is all this you are debating on your walk?" They

¹ For a soldier to fall asleep while on guard was a very serious offense.

stopped, looking downcast, and one of them, called Cleopas, answered him, "Are you a lone stranger in Jerusalem, not to know what has been happening there?" "What is that?" he said to them. They replied, "All about Jesus of Nazaret! To God and all the people he was a prophet strong in action and utterance, but the high priests and our rulers delivered him up to be sentenced to death and crucified him. Our own hope was that he would be the redeemer of Israel; but he is dead, and that is three days ago! Though some women of our number gave us a surprise; they were at the tomb early in the morning and could not find his body, but they came to tell us they had actually seen a vision of angels who declared he was alive. Some of our company did go to the tomb and found things exactly as the women had said, but they did not see him." He said to them, "O foolish men, with hearts so slow to believe, after all the prophets have declared! Had not the Christ to suffer thus and so enter his glory?" Then he began with Moses and all the prophets and interpreted to them the passages referring to himself throughout the scriptures. Now they approached the village to which they were going. He pretended to be going further on, but they pressed him, saying, "Stay with us, for it is getting towards evening and the day has now declined." So he went in to stay with them. And as he lay at table with them he took the loaf, blessed it, broke it, and handed it to them. Then their eyes were opened and they recognized him, but he vanished from their sight. And they said to one another, "Did not our hearts glow within us when he was talking to us on the road, opening up the scriptures for us?"

d). In Jerusalem.

So they got up and returned that very hour to Jerusalem, where they found the eleven and their friends all gathered, who told them that the Lord had really risen and that he had appeared to Simon. Then they related their own experience on the road and how they had recognized him when he broke the loaf. Just as they were speaking He stood among them [and said to them, "Peace to you!"]. They were scared and terrified, imagining it was a ghost they saw; but he said to them, "Why are you upset? Why do doubts invade your mind? Look at my hands and feet. It is I! Feel me and see; a ghost has not flesh and bones as you see I have." [With these words he showed them his hands and feet.] Even yet they could not believe it for sheer joy; they were lost in wonder. So he said to them, "Have you any food here?" And when they handed him a piece of broiled fish, he took and ate it in their presence. Then he said to them, "When I was still with you, this is what I told you, that whatever is written about me in the law of Moses and the prophets and the psalms must be fulfilled." Then he opened their minds to understand the scriptures. "Thus," he said, "it is written that the Christ has to suffer and rise from the dead on the third day^a, and that repentance and the remission of sins must be preached in his name to all nations, beginning from Jerusalem. To this you must bear testimony. And I will send down on you what my Father has promised; wait in the city till you are endued with power from on high." He led them out as far as Bethany; then, lifting his hands, he blessed them. And as

Lk. 24:33-53

^a Hosea 6: 2.

he blessed them he parted from them [and was carried up to heaven]. They [worshipped him and] returned with great joy to Jerusalem, where they spent all their time within the temple, blessing God.

e). In Galilee — The Final Instructions.

Mt. 28: 16-20

Now the eleven disciples went to Galilee, to the hill where Jesus had arranged to meet them. When they saw him they worshipped him, though some were in doubt. Then Jesus came forward to them and said, "Full authority has been given to me in heaven and on earth; go and make disciples of all nations, baptize them in the name of the Father and the Son and the holy Spirit, and teach them to obey all the commands I have laid on you. And I will be with you all the time, to the very end of the world."

APPENDIX A.

The Ancestry of Jesus.

The birth-roll of Jesus Christ, the son of David, the son of Abraham. **Mt. 1:1-17**
Lk. 3:23-38

Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, Judah the father of Perez and Zerah by Tamar, Perez the father of Hezron, Hezron the father of Aram, Aram the father of Aminadab, Aminadab the father of Nahshon, Nahshon the father of Salmon, Salmon the father of Boaz by Rahab, Boaz the father of Obed by Ruth, Obed the father of Jessai, and Jessai the father of King David. David was the father of Solomon by Uriah's wife, Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa, Asa the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah, Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, Hezekiah the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah, and Josiah the father of Jechoniah and his brothers at the period of the Babylonian captivity. After the Babylonian captivity, Jechoniah was the father of Shealtiel, Shealtiel the father of Zerubbabel, Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor, Azor the father of Zadok, Zadok the father of Achim, Achim the father of Eliud, Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the

father of Jacob, Jacob the father of Joseph, and Joseph (to whom the virgin Mary was betrothed) the father of Jesus, who is called 'Christ.'

Thus all the generations from Abraham to David number fourteen, from David to the Babylonian captivity fourteen, and from the Babylonian captivity to Christ fourteen.

APPENDIX B.

Flight to Egypt.

After the magicians had gone, there appeared **Mt. 2:13-23** an angel of the Lord to Joseph in a dream, saying, "Rise, take the child and his mother and flee to Egypt; stay there till I tell you. For Herod is going to search for the child and destroy him." So he got up, took the child and his mother by night, and went off to Egypt, where he stayed until the death of Herod. This was to fulfil what the Lord had said by the prophet: I called my Son from Egypt^a.

Then Herod saw the magicians had trifled with him, and he was furiously angry; he sent and slew all the male children in Bethlehem and in all the neighbourhood who were two years old or under, calculating by the time he had ascertained from the magicians. Then the saying was fulfilled which had been uttered by the prophet Jeremiah^b:

A cry was heard in Rama,

weeping and sore lamentation—

Rachel weeping for her children,

and inconsolable because they are no more.

But when Herod died, there appeared an angel of the Lord in a dream to Joseph in Egypt, saying, "Rise, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead." So he rose, took the child and his mother and went to the land of Israel; but on hearing that Archelaus reigned over

^a Hosea 11: 1.

^b Jeremiah 31: 15.

Judaea in place of his father Herod, he was afraid to go there and, by a divine injunction in a dream, withdrew to the region of Galilee. He went and settled in a town called Nazaret, so that what had been said by the prophets might be fulfilled: 'He shall be called a Nazarene^a.'

^a Isaiah 11: 1.

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